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THE

MISSIONARY JUBILEE:

AN

ACCOUNT OF THE FIFTIETH ANNIVERSARY

OF THE

AMERICAN BAPTIST MISSIONARY UNION,

AT PHILADELPHIA, MAY 24, 25, AND 26, 1864.

WITH

By J. N. Murdock

COMMEMORATIVE PAPERS AND DISCOURSES.

"And ye shall hallow the fiftieth year." — LEV. xxv. 10.

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ADVERTISEMENT.

The American Baptist Missionary Union, at its Forty-ninth Anniversary, in the city of Cleveland, Ohio, in May, 1863, recommended that the Fiftieth Anniversary of the body should be commemorated by appropriate Memorial Services. Provision was made for the delivery of a Commemorative Discourse, and the Executive Committee were charged with the preparation of Historical and other Documents suitable to be presented on that occasion, and to be published in a Memorial Volume. The Executive Committee accordingly proceeded, early in the year, to mature a plan for the suitable observance of our Missionary Jubilee. The preparation of several papers, designed at once to record the History of our Organization, and illustrate the progress of our people, was committed to distinguished gentlemen in different sections of the country. Parts of nearly all these papers were presented to the Union during its late meetings, and they are now, together with one of the Sermons preached on the occasion, in accordance with a vote of the body, presented to the public in a Memorial Volume.

It is a matter of sincere regret, that, in consequence of continued ill-health, Dr. Williams has been unable to prepare his Commemorative Discourse for the press, and that it has been found necessary to issue the volume without it. There has also been much delay in obtain-

ing other portions of the matter intended for its pages. The place assigned the last paper in the volume is due solely to the fact, that it did not come to hand till it had been decided to send the book to press without it. The haste necessary in getting this paper into type must account for any errors which may be detected in it, and also for some omissions which there has been no time to supply. It is not without reluctance that it is sent from the press without the correction and revision of the writer; but this would have added so much to a delay already too long, that it was simply out of the question.

Some names are wanting in the account of the Jubilee Services, which are really necessary to the completeness of the record. We have only space to supply the omission of the name of Rev. William Hague, D. D., of Boston, who presented a resolution on the occasion, and offered the closing prayer on the last night of the session.

As now completed, the volume is humbly committed to the favorable consideration of the friends of Missions, and to the blessing of the God of Missions.

J. N. M.

Boston, *March* 1, 1865.

JUBILEE SERVICES.

The Jubilee Services of the Missionary Union were held in the meeting-house of the First Baptist Church of Philadelphia, at the northwest corner of Broad and Arch Streets.

The Society had been organized fifty years ago in the meeting-house of the same church, which was then located in La Grange Place, between Second and Third and Market and Arch Streets.

Some time prior to the Jubilee a Philadelphia layman[1] resolved to add to the interest of the services by securing portraits of as many of the founders of the Triennial Convention as could be had; and the plan meeting with the approbation of the Church and the Executive Committee, he was fortunate enough to obtain portraits of thirteen of the founders. With these the interior of the meeting-house was embellished during the entire Jubilee Services. They were arranged along the façade of each gallery in the following order, viz: —

On the left of the pulpit were those of the Rev. William Rogers, D. D.; the Rev. William Staughton, D. D.; the Rev. Henry Holcombe, D. D., and the Rev. William Boswell. On the right were those of the Rev. Thomas Baldwin, D. D.; the Rev. Horatio Gates Jones, D. D.; the Rev. John Williams, A. M., and the Rev. John Sisty. On the front gallery were those of the Rev. Stephen Gano, M. D.; Hon. Matthias B.

[1] Horatio Gates Jones, Esq., a son of one of the founders.

Tallmadge, and Matthew Randall, Esq. On the pilaster to the right of the pulpit was the portrait of the Rev. Daniel Dodge; and to the left, that of the Rev. Lucius Bolles, D. D.; while directly over the pulpit, and in full view of the entire congregation, was the admirable likeness of the Rev. Adoniram Judson, D. D., the first missionary employed by the Society.

The presence of the portraits of these worthy men who laid the foundation of the American Baptist Missions, added greatly to the interest of the Jubilee Services.

In the absence of the President of the Union, Hon. Ira Harris, who was detained by his duties in Congress, the chair was occupied by Hon. John P. Crozer, one of the Vice-Presidents. Rev. Dr. Babcock, of New York, read the 67th Psalm, and Rev. Dr. Kennard, of Pennsylvania, engaged in prayer.

After the transaction of some preliminary business, the Rev. D. C. Eddy, D. D., of Philadelphia, delivered the following

ADDRESS OF WELCOME.

Mr. President, and Members of the Missionary Union: —

It becomes my duty, as Chairman of the Committee of Accommodation, representing the Baptists of Philadelphia, to welcome you to our city, to our houses and our hospitality, to our churches and our altars. Fifty years ago our fathers welcomed you, as we do to-day. They invited you to come here, with the solemn burden of the great commission on your souls, to deliberate, pray, and act for Christ and a perishing world. Fifty years ago! What changes have occurred since that time! Then the city of William Penn lay snugly ensconced upon the bank of the Delaware, closely hugging the sluggish Indian stream as it rolled on, its western limit being far below us, reaching only to Seventh Street. Since then a mighty population has been striding on, building huge warehouses and palaces of luxury and elegance in

these arrowy avenues. It left standing this stately edifice, where were clay-pits and burning brick-kilns; it spanned the Schuylkill with bridges, and built a suburban city on the other side, where our denomination is represented by three influential and flourishing churches. Then the whole population was but little more than 100,000 souls; now it has risen to 700,000, and the city embraces an area of one hundred and twenty square miles. Then we had but seven white churches, and a total membership of only two thousand five hundred persons; now we have thirty-five churches, several flourishing mission stations, and a membership of between eleven and twelve thousand persons. Then Holcombe presided over this venerable church, the mother of us all, which had its early home in a store-loft on Barbadoes lot; thence emigrated to Anthony Morris's brewhouse, and at length found a home in the meeting-house of the Keithian Quakers. Then Staughton preached to immense and enraptured audiences in old Sansom Street Church, by whose once hallowed, now desecrated walls, many a saint goes weeping, as the Jews, shut out of the Temple area by Moslem hate, go to wail meekly by the broken stones which they have polished with the kisses of centuries. Now other ministers preach in the churches which dot the city, from river to river, and lift their spires toward heaven in many a form of grace and elegance. Then the nation was engaged in a bitter, bloody war with England, the mother country; now she is struggling with the gigantic and unnatural rebellion, for her own children have risen up against her. Then the few who met were oppressed with doubts and fears. The missionary enterprise was deemed by many very pious persons as chimerical and Utopian, and the scorn of unbelief and the forebodings of evil overshadowed the day that witnessed the inauguration of this Society; now the missionary enterprise, instead of being a doubtful experiment, is a glorious success. The Church through all her ranks boasts of being a missionary church. Heber's sweet and beautiful hymn, —

"Shall we whose souls are lighted
By wisdom from on high,
Shall we to men benighted,
The lamp of life deny?"—

goes ringing round the globe. Instead of thirty-three men, we have representatives of every loyal State, of every division of our great denomination, and of every phase of our religious condition.

We welcome you, sir, because you came on a mission of love and good-will. One year ago we were expecting a visit of quite another character. A hostile army was gathering to sweep the fertile plains and desolate the verdure-clad mountains of Pennsylvania. An ambitious general had conceived the insane idea of setting on fire the coal-mines of this commonwealth, paralyzing one great branch of our national industry, and making these towering mountains only so many burning chimneys of ruin. He purposed to quarter his rebel hordes in our beautiful sanctuaries, and bridle his horses at our altars. We saw the gleam of his bayonets, the flash of his sword, and heard the tramp of his steeds, the roll of his drums, and the blast of his bugles beyond the dark-flowing Susquehannah. But you come, the army of the Lord, singing the song of Jubilee; your banners blazoned with light and glory, and inscribed, "Peace on earth, good-will to men;" your emblem, the hallowed cross; your faith, Christ and salvation; your creed, "one Lord, one faith, one baptism."

We welcome you with all the precious memories you bring; memories of that day when Richard Furman occupied the seat you now fill; when Thomas Baldwin, whose calm, holy features are truthfully pictured there, (pointing to the portrait hanging near the pulpit,) but more indelibly photographed on the hearts of thousands yet on earth and thousands more in heaven, was scribe; when Gano, Bolles, Jones, Rogers, and Luther Rice were all here; memories of Judson in his patient waiting, his weary watching, and

his heroic sufferings; memories of Coleman, Wheelock, Vinton, Abbott, and that noble succession of missionaries, who, like Christ, but in another way, laid down their lives for others; memories of the sweet sisters of charity, such as Rome never inscribed on the roll of her saints, the three Mrs. Judsons, Mrs. Comstock, Eleanor Macomber, Mrs. Shuck, Mrs. Jones, and many others who lie beneath the Hopia at Amherst, on St. Helena, at Akyab, Dongyan, and Sandoway, in China, and beneath the surface of the ocean, waiting for the trump of the archangel to call them to eternal glory; memories of the noble men who provided the means, offered the prayers, supported the society, while others went down into the region and shadow of death, beginning with those thirty-three that met here on that memorable 18th of May, 1814, down through that illustrious line that stretches from this missionary work up to the throne of God, — Cone, Sharp, Granger, Cobb, Farwell, Sanderson, Linnard, ministers and laymen who held the rope while others went down the burning sides of the crater of ruin, to pluck lost souls from hell's tremendous verge, — memories of the native converts, beginning with Moung Nau, whose solitary voice began to sing alone, —

> "Saved by grace, I lived to tell
> How Jesus rescued me from hell," —

down through all the thousands who, beneath the shadows of falling pagodas and crumbling idols, have shouted redeeming grace and dying love, until the old, sin-cursed globe is rocking with the hallelujahs of their joy.

We welcome you for the Master's sake, who was with the original thirty-three when they met in the old Second Street Church, which, becoming inadequate to the wants of the congregation, has been given to the moles and the bats. The originators of the Triennial Convention are all dead. One by one they passed away, until the other day John Sisty died in the arms of our affection, sweetly falling asleep in Jesus. But Jesus lives, and in His name we welcome you.

Much as we loved the fathers, much as we valued the missionaries who have gone to glory in the skies, this living Christ is worth more than they all, and in His great name we welcome you to-day; and may the benediction of Father, Son, and Holy Ghost rest upon you, make your gathering a Pentecost, and send you to your homes with burning tongues, and cloven tongues of fire resting on you.

Fifty years hence, you will come in the persons of your children and your children's children, to celebrate your Centennial. You will all be dead, but they will be here. God grant that when that day comes, it may find the sword of war forever sheathed, the last vestige of human bondage forever blotted out, the throne of every tyrant broken down, the idols all abolished, and Jesus Christ, our King, our hope, our glory, reigning from the river unto the ends of the earth.

The Assistant Secretary, under instruction from the Executive Committee, read a special paper on the JUBILEE FUND.[1]

The afternoon of Tuesday, the 24th, was mainly occupied by the reading of the paper prepared by Rev. BARON STOW, D. D., of Boston, on "The Early History of our Missionary Organization, with Biographical Sketches of its Founders." This paper will be found entire in its appropriate place in a subsequent part of this volume. The substance of the remarks of various gentlemen, in the way of reminiscence, may be fitly put on record in this place.

Rev. SAMUEL CORNELIUS, of Michigan, said: —

I come from the West, at the solicitation of my brethren, because I was present at the founding of this Society. Young as I look, I was honored to be present at the first meeting. I was not then a member of the Church, but was soon after baptized, married, licensed, and preached in vari-

[1] See Appendix A.

ous places in New Jersey and in the West. I rejoice to be permitted to return to this lovely spot after the lapse of fifty years, to see the wondrous growth of the work. I was acquainted with every one of the thirty-three founders of this body; with some of them intimately; and all through their life I was associated with them. They were men of gigantic intellect and of gigantic labors. Luther Rice was a man of Herculean powers. O what men of God they were! "There were giants in those days." I am glad to be permitted to be associated with such men and to follow their steps. I am reminded particularly of an incident that occurred at the house of Dr. Staughton. I was invited to take tea. Dr. Sharp was to preach in the evening. He asked Dr. Staughton, — "Can you mention a missionary hymn to be sung, suitable to the occasion? I have looked through Watts and Rippon, and find none to my purpose." "Yes," said Dr. Staughton, "there is one, and I never knew any minister to read it but myself." He then repeated, in a most impressive manner, the hymn beginning —

"In Gabriel's hand a mighty stone
Lies, a fair type of Babylon;
'Prophets, rejoice, and all ye saints,
'God will avenge your long complaints.

He said, — and, dreadful, as he stood,
He sank the millstone in the flood;
'Thus terribly shall Babel fall;
'Thus, — and no more be seen at all.'"

Such was the faith of the fathers. They understood what faith is. They believed that all error is to be subdued, and the knowledge of Christ crucified is to be carried to every creature. How they loved to dwell upon and to quote such passages as this, — "As I live, saith the Lord, all the earth shall be filled with my glory." I remember what ardor they had. This generation cannot appreciate their raptures when the news began to come back of the successes of Mr. Judson, and of that ministering angel, Mrs.

Judson. How beautiful is the contrast of that period and what I see to-day. Instead of this vast congregation of able ministers of Jesus Christ, then there were only thirty-three. Instead of the fathers are the children, multiplied a thousandfold. I rejoice that I have been permitted to live to see it. And I pledge to this work the great West. They will coöperate in the work so well begun. I greet you as the honored successors of those honored men. Even now they are looking down upon us, and singing glory to God that they were permitted to labor in this enterprise.

Rev. Thomas Roberts, of New Jersey, who baptized Evan Jones, the senior missionary among the Cherokees, and who also himself labored among that tribe of aborigines, said: —

I am a little fragment left of these great men. I was at the first meeting. Mr. R. narrated the history of his commencing study for the ministry with Dr. Staughton. He became a member of his family. When the first news from Burmah came to America, he remembered what emotions were excited in Dr. Staughton. If my heart had been a piece of ice, it would have melted in contact with his. His whole soul was in the missionary enterprise. He was kindled at the meetings in England, at Kettering. Then the brethren knew not where to establish a mission. No door was open to any land. But Dr. Carey preached that celebrated sermon. They concluded after the sermon to take a contribution. Dr. Staughton put in a half guinea, and he said he rejoiced more over that half guinea, which he borrowed to put into the plate, than over all that he gave in his life besides. From that time he was a model of missionary enterprise. Mr. R. traced his conversion and his Christian hopes to the influence of a missionary on board the ship which conveyed him from Rhode Island, where he formerly resided, to New York. He attended all the early meetings of the body. They were few in number compar-

atively; but they were men of God. When he united with the Baptist Church in New York, the Baptists were very small. Then we used to rejoice to hear of revivals in which four or five were baptized. Now they are counted by hundreds of thousands. I hope in years to come they will be counted by millions.

Dea. R. P. Anderson, New York, remembered exactly the appearance and location of the house where the first meeting was held. It was before it was enlarged. In shape, it was square. It stood in what is now Lagrange Place, a little off from Second Street. The old sexton lived near. The church contained exactly twelve pews. They were square, with seats on every side, so that the people sat opposite to one another.[1] The church was twice enlarged. He went out with them when they went and built the round church on Sansom Street, capable of holding two thousand persons, or more. Dr. Staughton used to preach five times on the Sabbath; three times in his church, then at the navy yard, and elsewhere in the intermission. The church divided the city into districts for the purpose of doing good, and the members were sent out with the story of salvation. At the first meetings some of the ministers were afraid they could not support a missionary. They trembled at the greatness of the undertaking. But I went with Dr. Staughton in faith. I was resolved if it took all I had to go on. I look upon Mr. Rice as my child. He was the most unselfish man I ever saw. He labored night and day. Often he wrote till twelve o'clock, or two o'clock in the morning, then slept an hour, and was off again on a missionary excursion. When he went through the country, his clothing was hardly worth one cent. But he was a man of wonderful faith. I love to mention his name.

Rev. D. Benedict, D. D., of Rhode Island, was not at

[1] A correspondent, who is likely to be correct, thinks that Mr. Anderson is mistaken in this statement, the house having been remodelled in 1811 or 1812 by T. S. Walters.

the organization, but he assisted to get delegates to it. He had just travelled over the whole United States for historical purposes, and Mr. Rice came to him for directions. My father-in-law, Dr. Gano, was the only representative from Rhode Island. I was here at the first Triennial Convention in Philadelphia. Dr. Gano and Dr. Baldwin were here also. We travelled the whole distance, three hundred miles, in our own carriages. Public prejudice against missions was strong. There was a newspaper war in Rhode Island to discourage missions. The people said the efforts of good men were needed at home. They did their best to put down the rising interest. An editor of the day said, "I think it my duty to crush this rising missionary spirit." I replied to him, "If it is your duty, I think you will die without performing it." I was permitted by the owners of the paper to do my best to baffle him, and I did it.

Dea. William Crane, of Baltimore, said: —

My dearly beloved Brethren: I was not present at the organization of this body fifty years ago. I was three hundred miles away, — six days distant; but I was here in spirit and interest. I assisted in November, 1813, in originating the Richmond Foreign Missionary Society, probably the earliest missionary body in our denomination south of Philadelphia — intended as auxiliary to this one — and I have read with interest, and carefully preserved, the minutes of this body, for every successive year since it was formed. I was baptized in March, 1808, in my eighteenth year, by Elder Charles Lahatt; afterwards settled at Pittstown, in New York, and became a member of the Baptist Church in Newark, N. J., my native place.

In the spring of 1809 the late Dr. Sharp took the pastoral care of our church, after spending two years in Philadelphia as a student with Dr. Staughton, and he immediately commenced the Monthly Concert Prayer-meeting, and infused

into the church a warm interest in the cause of missions. He was most peculiarly kind to me, in inviting me to his study, and lending me books, &c., and I owe a lasting debt of gratitude to him. He lent me Buchanan's "Star in the East," and I read it probably within the same month that our preëminent missionary, Judson, read it in the Andover Institution, when his soul became so effectually fired in the cause of missions that nothing could ever allay or extinguish it, till he finally found, after forty years, an appropriate tomb — all that was mortal of him — in the Indian Ocean. I read the sermon with the most thrilling and abiding interest, and I wonder how any Christian now can fail in having his soul stirred within him, at reading in that sermon the story of Abdallah and Sabat. Some months after this, while I was a shoemaker-apprentice, brother Sharp proposed to me to raise funds to release me, and to aid me in preparing for a ministerial, and especially for a missionary life; and in 1811, brother Archibald McClay, of New York, while for a few months I resided in that city, offered me the same aid, with a view to my becoming a missionary; and if I had acceded to these proposals, the way seems to have been open for me to have been a laborer somewhere in the Eastern world; but my history proves that God had otherwise ordered my destiny. I believe I was decidedly willing to say, in view of any Christian duty, "Here am I, send me;" but a serious doubt whether I possessed a talent adapted to such a life, with other obstacles which I need not mention, deterred me from complying with their wishes. I went out into the world without a solitary friend or relative to lean upon, save a widowed, pious mother, and without one dollar of capital.

In 1812 I seemed providentially directed to a settlement in business in Richmond, Va., and there I found myself connected in the First Baptist Church with about twelve hundred ignorant colored members, and a population of twelve to fourteen thousand, nearly half of which was negro. At

that day no laws had been passed prohibiting their instruction; and there, without any appointment, I found a field wide open for the employment of any talent God had committed to me, for the benefit of my fellow-beings, both of the white and the colored races.

The first time I ever saw Luther Rice is most deeply engraven on my memory. On a Friday night in November, 1813, when a few young brethren were assembled for religious improvement, in the school-room of Jacob Grigg, who had been an English missionary in Africa, and was one of the delegates at the organization of this body, a tall, interesting stranger entered. He told us his name was Rice. He briefly informed us that he had been sent out, with others, by a Pedobaptist body in New England, as a missionary to India; that, having changed their views on the subject of baptism, he, and a fellow-missionary, Judson, had been baptized by the English Baptist missionaries in Calcutta; that, in consequence of our war with England, they were forced to leave Calcutta; that he and Judson had parted at the Isle of France, he having agreed to come home and endeavor to wake up and engage the Baptists of the United States to support them as missionaries; that he had visited Boston, New York, Philadelphia, and other cities, and encouraged by the brethren there, he was now on his way to South Carolina and Georgia, with the same object in view. He soon left us, to be off before day in the stage. But this thrillingly interesting interview, — so often repeated in his flying visits, and often too at my own family board, during more than twenty subsequent years, — endeared him to me as a most laborious, self-denying servant of Jesus Christ. Perhaps a fortnight after this, our brother, R. B. Semple, then the most prominent Baptist minister in Virginia, came to Richmond, and having received letters from our Northern ministers relative to Mr. Rice and his objects, a society was immediately formed, making him president of it, and I was made one of its managers. At a subse-

quent and larger meeting, the next April, funds were paid in and delegates appointed to attend the general meeting in this city. I was acquainted with about half of these original delegates, and might claim an affectionate intimacy with the most prominent ones; but they are now all of them passed away to their reward.

At the formation of the Second Baptist Church in Richmond, in 1820, I was elected one of the deacons. Except this, I have had no other commission or appointment than that which Jesus Christ has given to all his followers, "Go work to-day in my vineyard;" "Go into all the world and preach the Gospel to every creature." And my obligation to labor for Him could not, in my own view of it, have been any greater, if the hands of a presbytery had been laid upon me. Indeed it has been a question with me, whether thoroughly devoted laymen may not be much more scarce, or more needed, in carrying forward the cause of Christ in the world, than pulpit laborers.

In 1815 I was engaged in a gratuitous colored tri-weekly night-school in the now old African Church in Richmond, with Lott Cary and fifteen or twenty more of the leading members; and the same year the Richmond African Baptist Missionary Society was originated, with a view solely to missions in Africa, but auxiliary to this body. They made me their president, or corresponding secretary, for fifteen or twenty years, and also repeatedly sent me as their delegate to the Old Triennial Convention.

In January, 1821, Lott Cary and Colin Teage were sent to Liberia as missionaries of our Convention, with a considerable number of colonists. It devolved on me to superintend their outfit, and I have continued my regular correspondence and contributions of funds, books, tracts, periodicals, &c., several times every year, (notwithstanding the original ones have all passed away,) during the whole period since then. Indeed, I seem to have been led to regard the cause of the oppressed negro race, whether in

Richmond, or Liberia, or Baltimore, however others around me might regard it, as a peculiar object of my life; but God seems now to have manifestly taken their cause in this country in His own hands, and I wait and wonder at the great work which He is accomplishing. I think I may say that I have found my dearest friends and associates in a Baptist Church for well-nigh sixty years, though I have rejoiced in cordially uniting with other evangelical Christians, in our general schemes of Christian benevolence.

I have never had any taste for joining military, or political, or secret associations. I have felt it my privilege and duty to act in the cause of missions with Northern or Southern brethren, without any reference to the former divisions in our country. But I have no sort of fellowship now for the abettors of this most wicked secession rebellion, nor for their hatefully wicked institution of slavery. I can only hope that there may yet be found loyal Union anti-slavery Baptists in our Southern States, with whom we may again unite at some future day; but I feel now entirely severed from them.

There are now fifteen to twenty colored missionaries and teachers in Liberia, most of them worthy men, left destitute of any support by the Southern Baptist Board. I can't help hoping that some way may ere long be opened for this body to reëngage in the support of missions in Africa.

Josiah Randall, Esq., of Philadelphia, a son of one of the founders, wished to do justice to one of the most eminent and eloquent of men, Dr. Staughton. He spoke of his early history. He was a pupil, friend, and admirer of Dr. S., and a guest in his family. Dr. S. used to read the hymn, "All hail the power of Jesus' name," with remarkable power. In person he was not tall, but broad and commanding. He was athletic, and fitted to command attention. His voice was loud and sweet, and the *élite*

of the Philadelphia bar crowded every Sabbath to hear him. In eloquence he had no equal. He was never at fault in a figure, — never used, in preaching, a word too much or too little. He never wrote a sermon, nor a whole paragraph. He followed the order he had marked out in his skeleton in his study. He was seldom equalled, never excelled. He knew Luther Rice, who persuaded Dr. S. to leave Philadelphia and go to the Presidency of Columbian College. He was influenced by his wife, a Goliath in intellect. The speaker was one of a hundred and fifty pupils of Dr. S., and she commanded the admiration of every one of them till her death. Mr. Rice was a very remarkable man, tall, nervous, anxious, counting too much upon the coöperation of his fellow-men; but his zeal and courage never faltered. If he failed, it was not through want of proper exertions, but because the means were not put into his hands. Horatio G. Jones, another of the founders, was a man of good constitution and a good name. He was one of the handsomest of men. Most of these ministers preached without salary.

Rev. S. L. Caldwell, D. D., of Providence, R. I., preached the Annual Sermon on Tuesday evening. By a vote of the Missionary Union, it is published in the present volume.

Wednesday morning was occupied with the reading of a paper by Rev. Kendall Brooks, of Massachusetts, on "The growth of the Baptist Denomination during the last Half-century;" a paper by Rev. R. Babcock, D. D., of New York, on "The Development of the Benevolent Principle among the Baptists during the last Half-century;" a paper by Rev. H. J. Ripley, D. D., of Massachusetts, on "The Literary Institutions of the Denomination during the last Fifty Years;" and a paper by Rev. William Crowell, D. D., of Illinois, on "The Literature of the Denomination during Fifty Years."

Rev. J. H. Kennard, D. D., of Philadelphia, said he had been greatly interested in all the papers that had been read; but the first, by Dr. Stow, got nearer his heart than either of them, on account of reminiscences and associations connected with the great men of those days. To that judicious paper he gave his hearty concurrence as to all the facts narrated. He wished to go back and speak of some of the men who originated this blessed institution. Though not present at the first meeting, he was converted soon afterwards. He was an agent for the Board a short time in 1819, between the first and second meetings of the Convention, and coöperated in that capacity with Luther Rice in New Jersey. Though he was too young to mingle in the counsels of the body at the beginning, he was born into it; he was converted into the missionary spirit. From the moment of his baptism, by Daniel Dodge, in the Brandywine, his heart was full of the missionary cause. He commenced the missionary work on the shore, as he was coming out of the water. Though he was very young and had very little experience, he was acquainted with every one of the founders. They were an admirable company of God's servants. They had traits which ought not to be lost sight of. They were remarkably grave in manner, remarkably spiritual in conversation. In the recess of their meetings they had much spiritual conversation, much counselling together, in respect to the missionary work. In their meetings they were all serious, grave. The aged men occupied the pulpit; the younger men sat in the distance. This was remarkably the fact. A few of the men were peculiarly distinguished. First of all was Dr. Staughton, the most conspicuous, the most effective, the most earnest of all, Luther Rice only excepted. He had a heart of great sensibility, of great benevolence. At the second meeting they had a conference which lasted a whole afternoon, at which Dr. Staughton related a dream which made a deep impression. There had been a little

difficulty in the Second Street Church, of which he was pastor. Dr. S. said he dreamed that he went down to the river at the Market Street Wharf. The river was covered with ice; he stepped upon it to cross. It was cracked and split in every direction. He was alarmed. A voice cried to him — "Lie down." He did lie down, and he was safe. "Brethren," he said, "it is in my power to put my foot on this root of bitterness. But I would not do it. I lay down; and I have been lying down ever since. I intend still to lie down, and I advise you to do the same." He was understood, and a deep impression was made. I heard Luther Rice speak. A dispute had arisen touching the management of the Columbian College. He was treated with unmeasured rebuke. He rose and said, "By the grace of God I came into the world, and by the grace of God I expect to go out of it;" and then he proceeded in a speech of one hour, carrying down all opposition, and justifying himself in a manner such as no one at the beginning of his speech supposed possible.

I have never seen men in appearance to exceed these men, few to equal them. Baldwin had a remarkable face, full of dignity, love, and kindness. His manner and his voice were sweet and condescending. He was powerful by his mildness and by his judgment in counsel. He was diffident, and needed to be put forward; but when he was put forward by his brethren, they found they had not mistaken their champion.

Williams was love. He always reminded me of my conception of good old John, the disciple of Christ. When a stranger came into his house, he used to spread out his great arms — he was a large man — and press the stranger to his bosom.

Daniel Dodge was my spiritual father. When I went to him, in my anxiety, with the question, "What must I do to be saved?" he threw his arms around my neck and pressed me to his bosom, and told me of Jesus and His

salvation. Before he died I entered his chamber, and spoke of the rest that remains for the people of God. I quoted the passage, "It doth not yet appear what we shall be, but we know," &c. He raised his eyes and hands, and exclaimed, "Oh, it 's too much! it 's too much!" He was a holy man of God. The character of the ministry at that time was "holiness unto the Lord." At their meetings they had much spiritual conversation; they had much care and circumspection in their outward conduct. They were nearly all self-made men, self-instructed. They seldom admitted any demonstration of approbation in their meetings, except to sing "Praise God, from whom all blessings flow." They never clapped or stamped. And what we want now, — what was most prominent in those venerable men, — is "holiness unto the Lord." We talk of spreading the Gospel. We talk of increasing the funds. But unless we stand forth as holy men of God, as consecrated men, in our ministry, in conversation, in our meetings, we shall fail. This alone will cause sin to pass away, and the Gospel to triumph.

We have justly extolled Judson. But Luther Rice has never had justice done him. Rice was of equal consequence to our missionary work. Without Luther Rice, our work would never have been what it has come to be. Without him we should not have been here to-day.

On the reassembling of the Union, Hon. T. W. Ewart, of Ohio, occupied the chair.

The Committee on the Jubilee Fund presented the following report, through Rev. A. Caswell, D. D., of Rhode Island, Chairman, which was adopted: —

The Committee on the Jubilee Fund have attended to the duty assigned them, and beg leave to submit the following report.

This Committee was appointed pursuant to a paper prepared by Dr. Murdock under the direction of the Executive Committee, and read in general meeting yesterday.

The object of the paper was to bring before the body the importance of raising a Jubilee Fund for the reinforcement of our missions: in some cases reöccupying stations which, from want of means, have been abandoned; in others, increasing the number of laborers to supply the places made vacant by sickness and death. The sum of $50,000 was named as indispensable to the measure of reinforcement contemplated by the Executive Committee. It was also specially stated that subscription to the Jubilee Fund was not in any case to be urged or taken as a substitute for the regular annual contribution to the Missionary Treasury.

Your Committee have had the subject under mature consideration. It has seemed to them a fitting offering to the goodness of God in the great things which He has done for us during the fifty years of our Missionary Organization, that we should by special effort liberally replenish our treasury, to the end that new energy may be given to the cause of carrying the Gospel to the heathen.

Your committee, therefore, recommend the adoption of the following resolutions: —

1. *Resolved*, That we recommend that an effort be made to raise a Jubilee Fund of not less than $50,000 for the reinforcement of our missions.

2. *Resolved*, That, in order that the Jubilee Fund may not interfere with the regular receipts of the Union, the subscription to the same be closed on the first of July next.

3. *Resolved*, That we recommend that the order of business be so changed as to allow this subject to be brought before the Union this afternoon, and if the work is not completed to-day, that the Executive Committee be instructed to take measures to complete it within the specified time.

The afternoon was devoted to the consideration of the report, and subscriptions were made to the Jubilee Fund, which, with the sums contributed at later sessions of the meeting, amounted to more than $30,000. It was apparent to all that the spirit of sacrifice has not died out of the hearts

of our people. Rarely has there been witnessed a nobler example of Christian emulation in giving for the cause of Christ than was evinced on this occasion. The scene will never fade from the memory of those who witnessed it; and the fruits resulting from it, both at home and abroad, must be blessed indeed.

The evening of Wednesday was appropriated to the Commemorative Discourse by Rev. WILLIAM R. WILLIAMS, D. D., of New York. The sermon will be found in the following pages.

The session of Thursday morning was mainly devoted to the ordinary business of the Union.

Rev. SILAS BAILEY, D. D., of Indiana, presented a paper on "The Influence of the Spirit of Missions on our Denominational Character."

On reassembling in the afternoon, the Corresponding Secretary, Rev. J. G. WARREN, D. D., presented a paper, which will also be found in the present volume, on "The Missions in their Retrospective and Prospective Aspects."

The following resolution was offered by President ANDERSON, of Rochester, N. Y.: —

Resolved, That we commend the sentiments expressed in the paper of the Corresponding Secretary, on the future of our missions abroad, to the earnest and thoughtful consideration of the missionaries of this Union, and that they be requested, so far as possible, to give practical efficacy to the principles which it contains.

President ANDERSON said these principles were of supreme importance. It is time not only to deliberate, but to express such opinions that our brethren abroad may see whither our opinions are tending, and what we expect them to do, and what we do not expect them to do. We do not wish the heathen to regard the missionaries always as white bishops over them. The converts among them must be taught to deliberate, to take responsibility, to con-

sult, to be guided. He would not be sorry if sometimes the action of the native preachers was over that of the missionaries. He would teach the native preachers to choose and act for themselves. They will be weak, till they act. If they are fit to preach, they are fit to act. He dreaded irresponsible power; it had been the source of many troubles. It will not do to confer such power. The sooner the responsibility is shifted on to the native communities, the sooner things will move on harmoniously and smoothly. They must learn to walk. We cannot always carry them. The sooner they take the power and the responsibility the sooner the work will be accomplished.

Rev. Baron Stow, D. D., Chairman of a Committee appointed on Memorial Resolutions, presented the following report: —

The American Baptist Missionary Union, assembled in the city where, fifty years ago, it was organized, desires to place on record a formal expression of the sentiments and feelings with which it celebrates this anniversary, and therefore adopts the following Resolutions, and orders them to be published in such form as the Executive Committee may direct.

Resolved, 1. That in the Providential circumstances which led to the union of American Baptists in the work of Foreign Missions, we recognize "the good hand of our God upon us," and devoutly acknowledge the important bearing which His favor, thus significantly manifested, has had upon our growth and prosperity as a Christian Denomination. As He prepared our fathers, by a gracious culture, for enlarged service, so, "in the fulness of time," He prepared for them, by his Providence, a promising field, and laborers to enter it and gather "fruit unto life eternal."

2. That we have occasion for special gratitude to Him whose wise forecast always provides for the exigencies of His people, that, under His supervision, our enterprise was inaugurated by men who were Baptists of the New Testament

type, without pusillanimity and without bigotry, flexible in spirit and unbending in principle; men of intelligent piety, unselfish aims, and comprehensive purposes; men, whose intrepid advocacy of evangelical doctrine and apostolic church polity made strong the defences of truth against incursions of error; men whose influence, penetrating large masses, was eminently healthful in all departments of life, private and public, and is still working beneficently over a broad area and with unwasting power; men whose names and the memory of whose worth we charge the American Baptists of the next half century to transmit with our testimony to their successors. As they all "rest from their labors, and their works do follow them," we lay upon their graves a thank-offering to their Lord and ours, and consecrate ourselves anew to the service in which they lived and died.

3. That we regard our organization as having been especially favored by Him who is the "Head of the Church," and "Head over all things to the Church," in the excellence of so many of the laborers whom He has provided for service in the foreign field; in the strength He has given them faithfully to "endure hardness," and persevere in exhausting toils; and in the generosity with which, by His promptings, their fellow-disciples at home have furnished the means for their support.

4. That in a review of our work of fifty years, while we discover humiliating proofs of a faith too feeble, a consecration too reserved, and sacrifices too reluctant, and would penitently confess that our efforts have been commensurate neither with the demand nor with our ability, yet we find impressive occasion for thankfulness to "the God of all grace" for the distinguished success He has given us in many fields, and especially in the Burman, which was the first opened to our enterprising pioneers, and on which, with singular copiousness, He has poured the blessings of salvation.

5. That, while we act still, and would ever act, primarily and obediently, under the Commission of our Leader and Commander, we acknowledge openly to His honor

that our review supplies abundant encouragement, in the form of success, to proceed in our enterprise with redoubled zeal and earnestness; and we here pledge ourselves to Him who has made our service productive, and to one another as his coöperative servants, and to our brethren laboring to faintness in heathen lands, that, henceforth, by the help of that Spirit who worketh in us mightily, we will rise to a higher standard of missionary devotedness, giving more liberally, and praying more fervently, and working more diligently for the world's evangelization.

6. That we cordially rejoice in the efforts and successes of other organizations, American and European, engaged in the same service. Some of them preceded us, and others followed, in a practical recognition of the duty to give the Gospel to the unenlightened nations. To them all, throughout evangelical Christendom, we offer our fraternal congratulations, assuring them that in such a work they have our fellowship, our sympathy, and our prayers. In every act of obedience to Christ they are our brethren, and for all that they accomplish "to the praise of the glory of His grace," we give thanks to our common Lord.

7. That as our organization had its origin "in troublous times," when we were at war with a foreign nation, and now celebrates its fiftieth anniversary in a time of graver difficulties, when we are contending with domestic foes for the preservation of our national life, we deem the present a fitting occasion to declare, unequivocally, and without reserve, our unabated love for the Government instituted by our Fathers; our cordial and unflinching loyalty to that Government; our unalterable conviction that our country ought, at whatever cost, to be preserved one and indivisible; and our inflexible determination, as a people true to Baptist precedents, to continue the uncompromising defenders of free Republican institutions that recognize human equality, and guarantee to all their inalienable rights, among which, according to high authority, are "life, liberty, and the pursuit of happiness."

The Secretary presented letters from Hon. and Rev. Baptist W. Noel, who had been invited by the Committee to attend this meeting; Rev. R. Anderson, D. D., Foreign Secretary of the American Board of Commissioners for Foreign Missions; Rev. J. P. Durbin, D. D., Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church; Walter Lowrie, Esq., Corresponding Secretary of the Presbyterian Board of Missions; and Rev. Nathan Brown, D. D., Corresponding Secretary of the American Baptist Free Mission Society. Rev. Dr. Eddy also read a letter from the Baptist Union of Great Britain and Ireland.[1]

Rev. Bartholomew T. Welch, D. D., of New York, was then called upon to address the Union. He said he had reason to apprehend that in calling him out, the beautiful order indicated in the narrative of the miracle in Cana of Galilee would prove to be reversed. The good wine had been poured forth so profusely, there had been such exuberance of mental intoxication, that only the merest droppings of the exhausted firkin remained to be gathered. He had ever loved the missionary cause. He was born into the kingdom simultaneously with the inception of the work here. He knew the men who originated it. He honored and loved them. He looked on them with his young eye with profound veneration. He loved the cause because of the greatness of the object it contemplates. There is a grandeur, a dignity, a beauty, a glory in it, fitted to secure universal approval. No tongue is so eloquent as to express it. It proposes the salvation of man — the restoration of a lost world to its allegiance to Jesus Christ. It proposes human emancipation from the thraldom of sin, from the despotism of the powers of darkness; the sanctification, the elevation of the whole moral being; the rescue of the soul from the horrible pit and the miry clay,

[1] See Appendix B.

its deliverance from the withering curse of an offended God. "What shall it profit a man, if he gain the whole world and lose his own soul; or what shall a man give in exchange for his soul?"

Yet this is not the only object contemplated. It is not the primary or the principal. It aims at a higher end — the glory of God — the reign of Immanuel — the establishment of the empire of the Prince of Peace — the fulfilment of the precious promises that cluster around the cross of the Crucified One — to pour the tides of consolation through stricken hearts — to fulfil the exceeding great and precious promises that cluster around the throne of the Mediator. It is its grand object to proclaim the name of Jesus, the antidote of sin and the hope of the world. When this blessed object is realized, when the promises are fulfilled and Jehovah-Jesus reigns as King in Zion, then our Union may dissolve. But so long as "the whole creation groaneth and travaileth in pain together," so long as death reigns, so long will it be necessary to obey the command, "Go ye into all the world and preach the Gospel to every creature." This is the great motive of our conversion.

I think I was present at the first or second meeting of this body. I supposed I was the only survivor. But brother Cornelius also was present. I went to the meeting-house where the deliberations were held, and perched myself in the gallery. My whole soul was absorbed in the proceedings. I knew Dr. Baldwin. He was the minister of my childhood. I was taken by my mother's hand and led to his meeting. The first Monday in every month I used to meet him where he gathered the children to recite the catechism and the ten commandments. When I recited accurately, that good man, the impersonation of benevolence, used to lay his hand upon my head and call me a good boy, and give me a tract for a reward. His memory is precious to me. Shortly after my conversion I became acquainted with another prince in Israel, who

has never been fully appreciated. In this city I sought the intercourse of Dr. Staughton. He received me kindly, taught me patiently, and baptized me into Christ's death. For three years I sat under his ministry. I have never heard it described, for it was indescribable. He had a sweet voice. I never heard such music. His logic fastened his appeals. He would sometimes commence a sentence in tones soft and sweet as the first strains of an Æolian harp, and rise, and rise in volume and in power, till it was as if seven thunders uttered their voices; and when he came to a pause, the people seemed as if they seized the opportunity to breathe. He was the first among the men of that day. His memory is cherished in my heart of hearts. I have never seen, I have never heard, the equal, of William Staughton. When I contrast my own preaching with his, it has seemed to me like the effort of the merest pigmy.

I knew also the fathers, — Horatio Gates Jones, John Peckworth, Richard Furman, and others, — great men of renown. "There were giants in those days." I knew the laymen of that period, — Richards, and Bradbury, and Wilkinson, and Mustin. They held up the hands of their pastors in every good work. They have passed away. "The fathers, — where are they?" They have gone to their reward. When they met to organize this body, fifteen of these pews would have held them all. But what have we seen to-day and during the week! If the spirits of the mighty dead look down from their places in glory upon this world, there has been a Jubilee there as well as here, and they have joined in jubilant anthems to the Lamb that was slain. They have seen the seed scattered, and the fruit shaking like Lebanon. They have seen the "little one," set for the defence of God's word and God's truth, "become a thousand."

I rejoice in this opportunity to address you. I feel that my age is "in the sere and yellow leaf." The places I

have visited, the pulpits where I have preached, the pews where I have sat, listening to the music of your voices, after a little space, will know me no more forever. The founders are gone, and we are descending into the dark valley. But the grand object shall be attained. The cause that called forth their energy and their endeavors is multiplying its triumphs. Brethren, let me be a little egotistical. Let me assume the freedom that is due to my declining years. Probably I shall not meet you thus again. I seem to be standing in a luxuriant garden; the plants, nurtured by the sun and refreshed by the dew, bloom around. As I look upon these young servants of Christ, these manly faces, — as I contemplate these cultivated intellects and sanctified hearts, — I see a practical demonstration of the prophecy, — "Instead of the fathers shall be the children," — princes, men of might, men of power. I am the more reconciled to lay down my armor, because of that which I leave behind me. I look around as upon a beautiful grove, nurtured by the dews of Heaven, cultivated by the Divine Husbandman, "palm-trees planted in the house of the Lord, flourishing in the courts of our God," with their leaves lighted up by the Sun of Righteousness, — men devoted to the work of winning souls to Christ, while I am like a dry tree among them, tottering to its fall. My paralyzed limbs, my stammering tongue, my trembling voice, are no longer able to execute the desires of my heart. God bless you, brethren beloved, and sustain the mature and the maturing among you. God is true. If for a small moment He hides His face, He is so faithful, so gracious, so loving, He will never leave you nor forsake you. At all times, under all circumstances, in the darkest hours of your despondency, roll your burdens on His almighty and faithful Arm. If all the world forsake you, you will find relief in relying on God's eternal, unchangeable love. "He took me from the dunghill and set me among princes." When I was

without friends, without education, without patrons, without appliances to make me an able minister of Jesus Christ, He took me up, and has never let me fall. He filled my heart with love, and my tongue with messages of love and freedom. And, brethren, trust in Jehovah; "for in the Lord Jehovah is everlasting strength." Forget yourselves. Forget your own resources. Let all your strength be in Him; not in the arts of the schools, not in rhetoric. Go before your congregations, resolved to speak, "as the Spirit giveth utterance," words that burn because the heart is on fire with love to Him that died upon the tree. If you would preach with power, leave your papers at home. Have confidence in the Divine promises. Believe that "it shall be given you in the same hour what you shall speak." Don't preach confidence in God, with the practical demonstration before you that you confide in something else. Set an example of confidence in God by casting yourselves into His arms. You may fail sometimes. You may be mortified. But consent to it, and be willing that God should sanctify it to your cultivation.

After this beautiful and fitting address, the congregation rose, as if by a common impulse, and sung: —

"Even down to old age my people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne.

"The soul that on Jesus has leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I 'll never, no never, no never forsake."

Rev. D. Benedict, D. D., of Rhode Island, was sorry that so little had been said of the portraits of the founders hung around the galleries. It has been said that the Baptists are distinguished by neglect of their ancestry, and the omission to mention such men more fully in their public meetings was an illustration of it. He was associated with them by mar-

riage. He had been with them in all places, at their houses, in their pulpits. He had enjoyed their hospitalities. He was present, as well as Dr. Welch, at the second meeting of the Convention. He became a professor of religion sixty-four years ago. More than fifty years ago he hailed with joy the conversion of Judson and Rice. He was filled with gladness by their success. It had been the study of his life to examine history; but he had never read of such success elsewhere. The Catholics, it is true, baptized men by wholesale, but they were of the same opinion still. He was accustomed to attend the missionary concerts with his brethren, and he repeated sometimes the hallowed strains of Cowper and of Watts, joyfully anticipating the time when the banner of the Cross shall float from the spire of St. Sophia and the temples of Juggernaut. He once inquired of the English missionaries in India how much confidence they had in the real conversion of the heathen whom they received. The reply was, "As much, in general, as in the change of heart of the same class of persons in Britain." Oh, blessed period, when —

> "Jesus shall reign where'er the sun
> Does his successive journeys run."

Hon. Isaac Davis, of Massachusetts, would deem himself guilty of a dereliction of duty, if he were not in favor of missions. He was acquainted with the men who had taken an early and prominent part in the work. Luther Rice was a native of the same town with him. They were boys together. In 1812, he half-way round the globe, and I at home, both became Baptists by studying the Bible only; and when we met again, we were both numbered with that poor, despised, peculiar people. He had been familiar with the enterprise from the beginning. He had heard Dr. Staughton preach; he was well acquainted with him. He had never seen the like of William Staughton in the pulpit. Every hearer felt the power of his preaching. A senator of

the United States said he would travel six miles on foot to hear him preach. He was wonderful in reading a hymn. His voice was melodious. Every one heard every word, uttered in his silvery tones, whether he addressed an audience of fifty or ten thousand. Baldwin, Gano, Rogers, were fixed stars in the spiritual firmament. They were great men, shining with a clear and steady light. They entered into the great missionary cause with all their heart. He believed it to be the duty of every man, woman, and child to carry the Gospel to every tongue, and people, and kindred, and nation. Just before the shining chariot of the Ascension was lowered to receive the departing Saviour, He gave command, not to his Apostles, but to his disciples, "Go ye into all the world, and preach the Gospel to every creature." The command is as imperative on us as it was on the company at Bethany. And if so, instead of giving $200,000 to this work, we ought to give half a million. We are not doing what we should. If I appeal to your experience of your first impressions after you had received an assurance of the forgiveness of your sins, you will remember that it was a desire to read this word, to send it to the earth's remotest bound. We have every inducement to be consecrated to the cause of missions. You may think me an enthusiast. I am no more an enthusiast than Luther Rice was, and Jonathan Going, the founder of the Home Mission Society, — my pastor for ten years. Pray let us lose no time in carrying the Gospel to the ends of the earth. As long as I live, my prayers and my blessing shall be on the cause of missions.

Rev. A. Caswell, D. D., of Rhode Island, who, as Vice-President, occupied the chair during this and the remaining sessions, offered some personal reminiscences. Stephen Gano baptized me into the name of the Father, and the Son, and the Holy Ghost. I was present at his death-bed, and followed him to the grave. I knew him well. I shall never forget when a few of us students called at his house,

and he directed our inquiries and prayed for us. Nor can I ever forget Judson, nor his wife, nor Dr. Staughton, with whom I was in daily intercourse when he was at Washington. I knew Luther Rice, and owe it to him to speak a word for him. I was with him every day when at Washington; I was his successor as treasurer of the college. It was my duty to go over the books and examine all the receipts and disbursements. He has been aspersed. He has been accused of peculation. But he was never guilty of peculation. It is a grateful task to me to do such justice to my excellent friend. In powers of mind he was wholly unsurpassed. He was a marked man everywhere. He was beyond the charge of dishonesty. He never appropriated a dollar to his own use. He wanted simple food and raiment, and gave all the rest to open channels for a preached Gospel. He preached like an angel. He had great weaknesses: one was excessive hopefulness; he had no financial talent; he kept no account of public funds, more than of his own; the money went, and he knew not where. He had a poor horse and a poor gig, with which he performed his benevolent journeys. When he died, he said, "This horse and gig belongs to Columbian College, and must be sent to it;" and they were sent. As a person of high, devoted, religious character, no man went before him.

Thursday evening had been set apart for special missionary services, but the plan was changed somewhat, through one of those irrepressible impulses which sometimes sway an audience. The change grew out of the attempt to correct the list of contributions to the Jubilee Fund made at a previous session. In the end the list was enlarged as well as revised. The evening was well advanced before the regular programme was reached.

Rev. George Dana Boardman, pastor of the First

Church, Philadelphia, gave an address on behalf of the children of missionaries. Mr. Boardman said: —

It may not be inappropriate for me as the pastor of the venerable church in whose meeting-house we have here assembled, to reiterate the welcome with which my reverend brother of the Tabernacle Church greeted you at the beginning of these sessions. It was my good fortune to be in Cleveland at our last anniversary. I remember that on that occasion there was a very pleasant contention between the brethren from Boston and Philadelphia as to which place should have the honor of entertaining the Jubilee Anniversary. Boston founded her claims on the fact that the Executive seat of the Missionary Union had been for many years, and still is, in that city. Philadelphia sought the honor on the ground that she had furnished the birthplace to our missionary organization. After a generous and happy Christian rivalry, Philadelphia carried the day, and it was unanimously and enthusiastically voted that the Jubilee Anniversary be held with the First Baptist Church in this city. And now, in behalf of my brethren of this church, let me assure you that it has given us the sincerest joy to proffer you the hospitalities of our Christian home. And the highest honor of this kind which we now beg at your hands is that it may be our privilege, fifty years from now, to proffer you the same Christian home for our second Jubilee, — the Centennial Anniversary of the Missionary Union.

Nor do I deem the coincidence wholly unworthy of mention that he who now addresses you is not only the pastor of the venerable church in whose edifice this organization was founded, but that he is also the son of him whom you sent forth as your pioneer missionary. Never can he forget that eminent missionary ancestry. One, whom indeed he can scarcely number as one of his own family, and yet most dear to *him*, whom, in later years, he called his father, sleeps beneath the Hopia tree. Another, falling on sleep amid wild

mountaineers for whom he early laid down his noble life, reposes beneath the rustling leaves of a once heathen, but now consecrated Christian grove. Another, dearest of mothers, and truest of women, herself daughter of Grace and garlanded with the wreaths of the Prince of Peace, sleeps on the island where the mighty son of Mars, himself conquered at last, was laid away. Another, grown gray in the service of the King of Glory, and bearing in his body many an honorable scar of battle and of victory, lies, ungathered to his fathers, in one of the carved crypts of ocean. And still another, heroic and tuneful, walking with equal footstep in such exalted companionship, reposes in a peaceful cemetery in a neighboring State, near the spot which gave her birth. With such an ancestry as this, how could I refuse, unworthy as I am in myself, to speak as a son among missionary children?

In standing here as "representative of the children of missionaries," it may possibly have been expected that I should enter somewhat into personal details, and give an account of the fortunes and prospects of those whose honor it is that they were born of missionary parents. But such personal details would not only be repugnant to my own feelings and sense of propriety, but inharmonious with the dignity and sacredness of this occasion. Suffice it to say that the missionary children have, in most instances, found precious homes in the land of their fathers. For the sake of those of whom the world was not worthy, you have opened to us your doors and your hearts. Our only claim to your protection was our ancestral virtue, and to that claim you have generously responded. And now, in behalf of the missionary children, nurtured as though they had been born beneath your own roofs, do we return to you our profoundest gratitude. May God abundantly reward you, and grant you the felicity, at the last great day, of restoring us, an unbroken and glorified band, to those who confided us to your paternal guardianship and love!

Our fortunes have been varied. We may be found scattered all over our broad domain, and engaged in every variety of honorable pursuit. Some have already met their parents in Paradise. Some have but recently arrived on our shores. Some have been for years pursuing their education. Some have entered upon situations of public responsibility, and God has honored them for their fidelity to their lofty trusts. Some are interposing to-night their throbbing breasts between ourselves and the bayonets of insurgent foes. All honor to the brave missionary boys who are pouring out their blood in defence of the *homes* that you have given them. Others have returned to the land which gave them birth, and are waving the banner of Prince Immanuel from the ramparts of heathenism. And as I gaze to-night upon my young brother, about to offer himself upon the same altar on which his honored father has been bound these many years, I almost feel that I must burst away from the new pastoral relations on which I have entered. And especially as I gaze on that venerable missionary, crowned with patriarchal locks, who, thirty years ago, aided by the sainted Jones, heroically rescued me from the torture and slavery of heathen buccaneers, reconsecrating himself to the noble enterprise which engaged his youthful heroism, I feel that his example is to myself a reprimand. Go forth, venerable father! Go forth, youthful brother! Go forth, young brethren from Rochester! And oh, may it be my glory, and the glory of every listener, that when the Judgment Throne is set up, we may be found by your side.

* * * * * *

Eighteen years ago, a missionary whose name was a household word in many of the homes in Christendom, embarked for her native land, in the hope that her health, shattered by the heroic service of twenty years, might be restored. But the voyage was undertaken too late. Soon after leaving the Isle of France, it was manifest that her malady was incurable, and that her hour was swiftly ap-

proaching. She had a son in America, sent home to receive his education. A nobler mother than his never graced the earth. And none but a mother can tell her anguish of spirit, when she had parted, long years before, with her little boy. And now, when it became apparent that she would never see him again, her mother's heart yearned towards him more fondly than ever. She framed messages to send him. But this was not enough. She wished to give him some visible token of her affection. She had no rich gift to present; no estate, no costly gems; for her's was a missionary's poverty. But she had something rarer, and unspeakably more precious, a *heart*. And so, too feeble and near the grave to use her own fingers, she bade her little daughter, who was with her, to make a little silken heart as the memento of a mother's dying love. Here is the precious keepsake. Pardon me if I read the inscription: —

GEORGE DANA BOARDMAN,
FROM HIS AFFECTIONATE MOTHER,
SARAH JUDSON.

Full and simple! Precious as a mother's love is, did ever mother love as our Heavenly Father has loved us? Did ever mother do so much for her children as He has done for us? Did ever mother lay down such a heart as His? For was not Jesus, His only begotten and well-beloved Son, the very heart of His own infinite love? Having received, then, this ineffable proof of the Father's affection, let us devote ourselves anew to our Christly work, assuredly gathering that a love like this is the certain pledge of an ultimate and universal missionary victory.

"He that spared not His own Son, but delivered Him up for us all, how shall He not *with Him*, also freely give us all things."

Rev. William Dean, D. D., of New York, just appointed to return to Siam, as a missionary to the Chinese in Bangkok, said: —

Some have given as a Jubilee-offering five dollars, some ten, some hundreds or thousands. As for me, I give myself, my wife, my children. Once I gave to your service the freshness of my youth and the strength of my manhood. Now I give these gray locks, this broken constitution, and these remnants of life. Thirty years ago, bidding farewell to friends and native country, I went forth to commence the mission. In a few weeks I expect to start to resuscitate it. Then I went to baptize the first Chinese convert, the pastor of the first Chinese Church, redeemed by the blood of Christ, into the name of the Father, and the Son, and the Holy Ghost. Morrison and Milne had gone before me. There had been two or three conversions; but the converts were unbaptized; there was no Church. From the Chinese Church in Bangkok, representatives have gone among the four hundred millions of China. From this garden, seed-corn has gone to Hong Kong, to Swatow, to Ningpo. The first native helper went from this Church to Hong Kong. Three helpers went to Swatow, to labor under the direction of Mr. Johnson. From this Church the first helpers went to Ningpo. Three more went from Bangkok into the interior alone, where missionaries had never before entered. To this field I am invited by the Executive Committee once more to go back and rear again the banner of Jesus Christ, in a city containing half a million inhabitants, more than half of whom are Chinese. There Goddard labored. There the sainted Reed spent his life. There toiled Ashmore for ten years, and Telford. There Slafter died years ago. His widowed companion is my wife, who spent thirteen years in that country. With a feeble constitution, but a knowledge of the language, she consents again to cross the wide waters. I have children who are ready to go and help. I lived twenty years among the heathen, and I have spent ten years at home, luxuriating in my native air, enjoying bread and meat, — enjoying, and driving a horse and

carriage, such as you would say were too good for missionaries. I had not strength to drive a broken-winded horse. I had an object in securing the reinvigoration of life and health. This reinvigorated life and health I reconsecrate to God and to the heathen, with whom I have spent the best part of my life. I go down again into the pit; will you hold the rope? I may never look on your faces again till I see them radiant with glory, mingling around the throne, joining in the song of redeeming grace and dying love. We shall not see again a return of this Jubilee; but we may unite in the jubilant anthem of the redeemed in glory. God speed this blessed work. Remember me in your prayers and sympathies, — you here, and I yonder. Our home is near. Let us labor unto death, that we may at last receive a crown of life.

The Corresponding Secretary said, — We have here youth and vigor, as well as mature age and gray hairs; and introduced Edward O. Stevens, of the Newton Theological Institution, son of Rev. E. A. Stevens, appointed missionary to Burmah, who spoke as follows: —

I feel very reluctant to trespass upon your time. The hour has long since passed when you expected to be released, to return to your homes. It seems almost like presumption in me to follow in the footsteps of Judson, of Boardman, and of veteran missionaries like the one who has just seated himself at my right.

Yet as I stand before you this evening, I feel that I ought at least to present a thank-offering to God for all the wonderful mercies which he has bestowed upon me from the days of my early childhood until the present time. Having been permitted to enjoy the blessings of Christian culture in this goodly land, I am now committed to the work of preaching the Gospel in Burmah. I have long shrunk from assuming the responsibility of the position I occupy before you to-night. It is only by gradual approaches that the

final conviction has been reached that God has called me to be a missionary in Burmah; but now that my brethren tell me to go to represent them in the foreign field, it seems to me I should be guilty in the sight of God, if I refused to obey the call of duty.

There is no need of my reminding you that if God has imposed upon me the solemn duty of preaching Christ to the heathen, there will be a woe resting upon you in case you refuse to sustain me by your prayers and coöperation. I know you will pray for me. I have not a doubt but that you will heartily coöperate with me in my work. You will surely sympathize with me, too, in the hour of trial and adversity. But I ask not your pity. If I have not mistaken my calling, in appointing me to the missionary work, God has been pleased to bestow upon me an honor which few are permitted to enjoy.

Permit me, however, to ask one favor, and I will detain you no longer. Do not look upon me as a stranger and sojourner here, because I was born under the protection of a foreign flag, in a distant land. I have ever cherished with affection the memory of the land of my birth, and I love it still. Yet I feel I have lived long enough in my father's native land, to have a right to be an American. While, therefore, you are sustaining me by your prayers and labors at home, may I not ask the privilege of being considered as one of your own countrymen, — as bone of your bone and flesh of your flesh? I do not think I love Burmah any less than on the day when I left its shores; but I feel that I have occasion to love many times more the land which has given me the blessings of a Christian education. This, then, is the favor I ask. I ask no more.

Milton B. Comfort, another appointed missionary, and graduate of the Rochester Theological Institution, was introduced, and said: —

Christian Friends, — I am under appointment to the foreign field. Over eight years ago I decided to prepare myself for preaching the Gospel. I have never regretted that decision; neither have I doubted that I was in the path of duty. Yet I have frequently questioned, and do even now question, my qualifications for the work. I realize most intensely that all my sufficiency must come from God.

The process for arriving at a decision in regard to the foreign field, it seems to me, is very short. Christ is revealed as the only way of salvation for perishing men in all lands. But they cannot believe on Him of whom they have not heard, and God has appointed the preaching of the Gospel as the means whereby they shall learn. The call which comes to us from across the sea is a most imperative one. It has come to me, and shall I not heed it? It must be heard by some. God is looking to this Christian, favored land, for laborers in that portion of his moral vineyard shrouded in heathen darkness. I could give no good reason why I should not go. That seemed a sufficient reason for going. My heart responded to the call, "Here, Lord, am I, send me." The glorious experience I have had since being present at our Anniversaries has only confirmed me in the choice I have made. The missionary field opens grandly before the Christian world; never before so much so. I thank God for this occasion. I hope it may inspire many of the young brethren before me to decide as I have done.

I do not feel that I have made any sacrifice, or that I am to be regarded as in any sense a hero, because I go to the foreign field. I am simply doing what I pledged myself to do when I dedicated myself to Christ; I am not my own; I am bought with a price. When Christ then speaks to me, shall I not hear? I must, for it is simple duty. But as I go, I ask that I may have the sympathy and prayers of every Christian heart before me, and of all in our land who love the missionary cause.

Cyrus H. Chilcott, also of the Rochester Theological Institution, another appointed missionary, said: —

Mr. President and Brethren, — My remarks at this late hour must be very brief. Here, in the presence of this large, already wearied, but patient congregation, surrounded by these venerable fathers in Israel, whole silvery locks attest the long years of their faithful services in the cause of Christ, and whose experience so richly qualifies them to speak to our edification, I feel that I, almost a novice in this work, have little claim upon a moment of your valuable time. I simply stand here as one of the least among all the prophets, and rejoice in the prospect of soon being permitted to visit heathen lands, and there repeat the story of the Cross in the ears of those who have never yet been gladdened by even so much as the name of Jesus. May your prayers accompany me.

The meeting closed at a late hour, and the house was crowded till the last. All the meetings were literally full. The eager crowds in attendance, the enlarged liberality displayed, the spirit of concord which prevailed from beginning to end, and the earnest purpose expressed, on all hands, to carry forward the work of missions, in spite of temporary discouragements, evinced that the missionary zeal of our people is as fresh and earnest now as when, fifty years ago, the Founders entered upon their untried work; and encouraged the hope that when the day for keeping the next Jubilee shall come, the men of a future generation will be permitted to rejoice in the fruits of our work, even as we now commemorate the Faith, the Constancy, and the Self-denial of our Fathers.

APPENDIX.

A.

SPECIAL PAPER ON THE JUBILEE FUND.

The Executive Committee, in devising plans for the suitable commemoration of the Fiftieth Anniversary of the Missionary Union, desire to call the attention of that body, and of the churches contributing to its treasury, to the fitness of making some special thank-offering to the God of Missions, in view of the blessings and successes of the last half century. Such offerings have been deemed appropriate, in all ages of the Church, as marking eras of spiritual progress, or as commemorating signal blessings; and God has always shown Himself well pleased with such sacrifices. The Committee would earnestly invite their brethren to set up some substantial memorial of the Divine favor which has crowned our work. The considerations which they would urge in this behalf are drawn chiefly from a brief review of what God has done for us, and of the present condition of our missionary work.

It ought to be a theme of devout thanksgiving to the God of all grace that He inspired the hearts of our Fathers with the spirit of missions; that He opened before them a wide and effectual door of missionary labor; that He pointed out the field; that He called the pioneers who, under his guidance and blessing, were to occupy and cultivate that field for Christ and the Church. All the circumstances connected with the origin of our missions bear marks of Divine interposition and direction. Nor has the presence of God been less signal in the subsequent progress of our work. Barbarous tongues have been reduced to order and made the permanent repositories and vehicles of truth. The Word of God has been translated into many heathen dialects, and widely circulated among the people. Christianity has been made to take its place in the literature of heathen nations. Thousands on thousands of pagans have been converted. These converted pagans have been organized into hundreds of Christian churches. Hundreds of native preachers of the Gospel have been raised up, many of whom are effectively serving

the native churches as pastors, while others are doing the work of evangelists. The Church has been planted and has taken root on heathen soil, and in many instances its growth has been as rapid and symmetrical as in our own more favored land. The spirit of missions of which these churches were born, has been perpetuated among their members, so that they not only substantially support their own pastors, but contribute for the evangelization of the regions beyond. These things are only the more outward and visible marks of a spiritual triumph which has seldom been equalled in the history of evangelical effort. We may gratefully say, on a review of our missionary progress, "The Lord hath done great things for us, whereof we are glad."

We ought surely to give some substantial expression of the gratitude awakened by these crowning mercies. Nor should the offering which we render to our covenant-keeping God be one which costs us nothing. Rather should we stir ourselves up to rear a monument to the Divine Goodness in the way of sacrifice. We ought freely to bring our best substance to the altar of this service. The Committee know of no so suitable way of showing our gratitude to the God of Missions, as by making larger outlays in behalf of the cause; not only restoring the breaches which time and neglect have caused in our work, but pushing that work forward to its completion. The fields which have been glorified by the presence of the Most High, and where He has so visibly illustrated His saving power among the heathen, ought to be reclaimed where they have been allowed to run to waste, and to be strengthened where they have been left to languish for want of support. A brief glance at the field as now occupied, will indicate what needs to be done in the way of reinforcement.

On the western shore of the Bay of Bengal, in the Presidency of Madras, is the station of Nellore, commonly known as the Mission to the Teloogoos. The mission is now in the charge of Rev. L. Jewett and Rev. F. A. Douglass. Mr. Jewett is now in this country for the purpose of regaining his health. During the more than two years that he has been absent from the mission, Mr. Douglas has been left to bear alone the heavy burden of the work. As might have been expected, his health has suffered severely under the weight of care and labor thus imposed upon him, and even he has been compelled to retire from the field for a season to recruit his exhausted energies. But in spite of these drawbacks the mission has shown unusual signs of vitality. Rarely has it presented a more promising aspect than at the present moment. A mission of such promise, and on which so much has been expended, ought not to be left in a languishing state. Its fields are white and ready for the harvest. Only the laborers are wanting. We cherish the hope that Mr. Jewett will soon be able to return to his post. He ought to be accompanied, when he goes, by two fresh and vigorous

men. This increased force is absolutely necessary to raise the mission to a state of real efficiency and give promise of large success.

Take a glance next at the Siam Mission. Since the departure of Mr. Telford, Mr. and Mrs. Smith have been the only laborers on this once promising field. For a detailed statement of the present condition and prospects of this mission we refer you to the Annual Report, which will be presented at the present meeting of the Union. We must content ourselves with the remark that if the Union mean to hold this station, they must reinforce it at once. This necessity has seemed so clear to the Executive Committee, that they have recently entered into correspondence with the venerated and beloved brother who formerly occupied that post, asking him to return to it again. Should he consent to go, and circumstances seem favorable, the Committee would deem it advisable for some young man of suitable qualifications to accompany him, to aid him at first, and then to take the work from his hands when, in the wise providence of God, he may be called to lay it down.

The Maulmain Burman Mission, at present under the sole care of Rev. J. M. Haswell, is suffering greatly for want of laborers. The Providence which compelled the younger Haswell to leave a field for whose cultivation he possesses so many qualifications, may well try our faith. But instead of discouraging, it ought to stimulate efforts to maintain this noble mission. We must speedily increase the force employed there. Should Mr. Haswell's health break down, as there is too much reason to fear, the consequences would be disastrous and trying in the extreme. There ought to be no delay in strengthening his hands. Two additional missionaries are needed to make the mission effective and safe.

The Assam Mission has met with strange vicissitudes; but in all its changes, and despite all drawbacks, God has smiled upon it, and given it no small measure of success. The province is suddenly rising to great importance, through the recent stimulation of its agriculture and commerce. It has received a large accession to its population, and never presented so wide a field for Christian effort as it does to-day. The force at present on the ground is inadequate to the real state of the work. The missionaries in Assam are pressed beyond measure, and one of them will soon be obliged to vacate the place he has so long and usefully filled. Two new men ought to be sent to Assam with as little delay as possible.

At Prome the field is already wide, and it is increasing. Dr. Kincaid makes the most earnest appeal for a man to occupy Thayet, at present an out-station of the Prome Mission. Should we fail to respond to this call, it will be only another instance of golden opportunities abandoned, to which necessity has often driven the Committee. We are persuaded that the help ought to be sent forward without delay.

There are other missions whose claims for reinforcement will have to be considered when we come to settle the destination of missionaries. Many missions, besides those we have named, might make a very strong case in favor of such strengthening. To reinforce these missions, and bring them into an effective working condition, ought to be our immediate aim and purpose. It will require ten men, at least, to effect such a reinforcement of our missions as we have contemplated. In not one of the missions which we have specified is there any room for choice. Reinforcement is a necessity. It cannot be deferred without the risk of leaving these fields vacant at any moment. Many of the missionaries are well stricken in years, while others are suffering from impaired health. We owe it to these devoted laborers, fainting under the heat, and well-nigh borne down by the burdens of the day; we owe it to Christ whose servants they are, and whose work they are doing, to send forth more laborers into the harvest.

The same considerations which urge us to the policy of reinforcing the mission stations that have become weak, also urge us to reoccupy some of the posts which the death or withdrawal of missionaries has left vacant. We may look forward to the time when for the missionary to vacate his post will be advance instead of retrogade. Soon as our mission churches shall become securely rooted and grounded in the truth, they will, of necessity, be left to grow according to the tendencies that are in them and the grace that may be given to them. The time will come when we must leave them to the care of the Chief Shepherd, and the immediate culture of their native pastors and teachers. But stations that have been prematurely left vacant, before the churches were qualified to maintain an independent life, ought to engage our most earnest care. Let us glance for a moment at some of these vacant fields.

It is now eight years since Mr. Satterlee died at his post in Arracan, leaving the native churches in that once favored region without the counsel and help of an American missionary. With the exception of occasional visits from the missionaries at Bassein and other stations, the converts in this province have been left during all this time to their own counsel and direction. Though the hand that once nourished them has been withdrawn, they have not forsaken their Lord and Master, nor have they been denied his presence and blessing. But they have ceased to be aggressive. They are declining in numbers and strength. They need our continued countenance and help. They may again become an aggressive power in the midst of the surrounding heathenism. But to realize this, we think that for some time to come they must have the immediate impulse and direction of missionaries. We ought to send out an effective missionary force to that province at once. Akyab, Ramree and Sandoway ought again to become familiar names in our

missionary literature. The graves of our missionaries fallen on the field ought to be reclaimed. The precious seed that has been sown there, and which has taken root, ought to be watched and tended till the harvest become more fully ripe. The work of Abbott and Comstock, and Knapp and Satterlee, ought not to be left to decay. At least half the number of laborers that Comstock, almost with his dying breath, asked for Arracan, ought to be sent to the province this year.

Four years ago, or thereabouts, Tavoy, long one of our most promising and prosperous missions, was made vacant by the removal of Mr. Cross to Toungoo. Since that time it has been occasionally visited by Mr. Hibbard, from Maulmain. These visits have been only at long intervals, generally of not less than a year, and so brief withal, as to afford little help to the struggling churches. It is of God's mercy that they are still alive. It is quite possible, indeed, that they would maintain their visibility, and a measure of their vitality, even though no missionaries should be sent to them. But nothing but the most imperative necessity will justify us in leaving them to the danger of such a state. We ought to send two families to Tavoy as soon as may be.

The church at Mergui, formerly an out-station of the Tavoy Mission, is still alive, though it is ten years since Mr. Benjamin started from the post, under the weight of what proved to be a mortal disease. The field is inviting, and precious memories cluster around the name. There is every reason why we should resume missionary labor at this place.

Shwaygyeen is also vacant. The good seed has been sown there, and has sprung up, and borne fruit, and the fruit remains. But since the departure of Mr. Watrous the field has been without a missionary to cultivate it. It is very important that one missionary family should be sent to that place as soon as the providence of God will permit.

We have thus, dear brethren, presented a summary of the present and more pressing wants of our mission field. For the most part it is either too weakly manned, or wholly vacant. The number of missionaries is considerably less than it was twenty years ago. During the last ten years the effective force in the field has been reduced full one third. Instead of one hundred and twenty-four missionaries, including missionaries' wives, we have to-day less than eighty. Not only are the laborers thus diminished, but much of the ground formerly occupied has been abandoned, not in the way of advance, but of retrogade. We owe it to the memory of our fathers, into whose labors we have entered; we owe it to our brethren, who have toiled on these fields, and many of whom have laid down their lives in the service; we owe it to the churches planted under the fostering care of our missions; we owe it to our Lord and Master, who has commanded us to occupy till He come, to strengthen these weak things, and to reoccupy these destitute fields. And the present is the fitting, and, as we believe, the very set time to

begin this good work. While the memories of the past are stirring in the hearts of our people, and the years of the right hand of the Most High are made to pass in review before their minds, let the sacred movement begin to repair the breaches and to build up the waste places.

For the objects mentioned in the foregoing statement, the Committee propose to raise a Jubilee Fund of not less than fifty thousand dollars. They even venture to hope that a considerable portion of this sum will be secured on the spot, and at this time. And deeming it important, not only to secure the formal indorsement of the plan by the Union, but also to gather the first fruits of the contemplated harvest, the Committee venture to ask that a Committee may be appointed to confer as to the best means of securing the proposed fund, and the uses to which it shall be devoted.

LETTER OF HON. AND REV. BAPTIST W. NOEL.

56 Westbourne Terrace, Hyde Park, W.

My dear Sir: — I am very sensible of the kindness of your Executive Committee, to whom I beg you to present my thanks. I must add my thanks to yourself for the brotherly way in which you have transmitted their request. Few things would give me greater pleasure than to witness the faith and love of my American brethren, to join in your prayer-meeting, and to preach Christ among you. But my time for travel is over. I am nearly sixty-six, my hands are full here, and I should grudge the loss of even a few months.

Having also written, under the constraint of a strong indignation against injustice, a book out of my usual course of thought as a Minister of Christ, on behalf of your Government, and of the loyal classes who have supported it, I fear that to visit you now, would have the appearance of seeking the gratification of a personal vanity.

I love my American brethren. I wish your churches to be pure, unworldly, strong in faith, and "filled" with the Spirit. Seek, dear Brethren, to get a larger blessing from God than you have ever yet enjoyed. If anything would constrain even the old to come among you, it would be again to see such an outpouring of the Spirit as would draw all Christian hearts irresistibly towards you.

Again, thanks for your kindness. May the blessing of God rest upon you all.

I remain,

Your affectionate brother in Christ,

April 13th. Baptist W. Noel.

LETTER FROM THE BAPTIST UNION OF GREAT BRITAIN AND IRELAND.

BAPTIST LIBRARY, LONDON, April 26, 1864.

To the Bi-Centennial Convention of Baptized Believers in the Lord Jesus, assembled in Philadelphia, United States, the Baptist Union of Great Britain and Ireland send Christian Salutations.

BELOVED AND HONORED BRETHREN, — We have received with sincere pleasure the tidings of your approaching meetings, and are anxious to be allowed the privilege, on so auspicious an occasion, of assuring you of the deep sympathy we feel in all your holy undertakings, and our especial joy at the great blessing which it has pleased Almighty God to pour out on your missionary and other evangelical labors.

Alike in the origin and in the subsequent progress of your Missionary Union, we recognize, with devout and reverential gratitude, the manifest interposition of Divine power and goodness. It was God only who gave to Adoniram Judson so exalted a spirit of faith, who enabled him to practise such apostolic self-denial, and who crowned the toils of his faithful servant with such an abundant measure of success. And we heartily magnify the grace of God in you, brethren beloved, in that the mantle of Judson has fallen on not a few of his successors, and a like copiousness of blessing has attended their labors. We note, with adoring admiration, how the way has been opened before you by the hand of Providence, and your faithful missionaries — workmen who need not be ashamed of their work — have zealously builded the temple of the Lord both in the East and West. Your labors in Burmah and China have been provocative of our zeal, and the blessing that has rested upon them an encouragement to our faith.

We contemplate with especial satisfaction the mission which you have so materially aided, and which indeed, under God, is indebted to you for its origin, in the States of Continental Europe. Cherishing the highest esteem, affection, pure and unfeigned, for our beloved brother, Oncken, we cannot but regard him as a greatly honored servant of the Lord, a vessel visibly sanctified for the Master's use; and have watched, with the profoundest interest, the steady progress of the Gospel preached by him and his devoted brethren, as it has spread through Germany, Denmark, Sweden, Poland, and Russia. And as we contemplate the scene, we are led even to indulge the hope and confidence that our gracious God has yet greater triumphs in reserve, so that the throne of the Man of Sin, so long established in

Europe, and ruling the nations with a rod of iron, shall be greatly shaken, — perhaps eventually overthrown, — by the persevering labors of these humble but faithful soldiers of the Cross. You, brethren, together with ourselves, will rejoice the more that the excellency of the power should manifestly be of God and not of man.

We admire, beloved brethren, your zeal, not only in the missionary enterprise, but also in every good work; and give God thanks in your behalf. And we rejoice greatly that the day is apparently at hand when the Baptists of America and those of Great Britain will be more than ever united in the bonds of Christian love. It has been a source of bitter sorrow to our hearts that any barrier whatever should be opposed to our free and loving intercourse with each other, and we hail with joy the prospect of its speedy destruction, — ceasing not to pray for you continually that very shortly your whole land, so wonderfully favored by God, may be as pure as our own from the tainted breath of slavery. "Then shall the earth yield her increase, and God, even our own God, shall bless you."

Accept then, dear brethren, in the name of our common Lord, our affectionate congratulations in this year of your Missionary Jubilee. May it be to you a year of manifold grace. May its joys be consummated in the perfect triumph of liberty throughout the United States! And may the next Jubilee of your Mission be also the Jubilee of Universal Freedom!

Done by order of the Annual Session,
assembled in London, April 25, 1864,
and signed,

JAMES HENRY MILLARD, B. A.,
Secretary.

LETTER FROM REV. R. ANDERSON, D. D., FOREIGN SECRETARY OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

MISSIONARY HOUSE, BOSTON, May 23, 1864.

To the American Baptist Missionary Union.

BRETHREN IN THE LORD, — It devolves on me to acknowledge an invitation received by the American Board of Commissioners for Foreign Missions to attend your approaching Semi-Centennial meeting at Philadelphia, by its representative, and express such words of greeting and encouragement as the occasion should suggest. We were also

requested to furnish, for your proposed Memorial Volume, a succinct statement of what God has wrought in connection with the operations of our Board.

I regret to say that neither of our Secretaries can be present on the day specially devoted to your commemorative services. One of them is now in Constantinople; another has engagements with ecclesiastical bodies in the Western States, whither he has already gone; and our meeting in behalf of the Board in Boston occurs on that very day, and there is no one but myself to look after it. The only thing, therefore, that we can do is to furnish the statement, so kindly solicited for the proposed volume, and this our Prudential Committee have instructed me to prepare. I only regret that this device had not occurred to us, when preparing for our own Semi-Centennial, four years ago.

The origin of the American Board is so intimately connected with your own that I need not go into it, except to refer you to our "Memorial Volume" for the facts we know concerning it. Judson was ours before he became yours; and he, with Nott and Mills and Newell, by their memorial to the General Association of Massachusetts, gave rise to our Board. That was formed at Bradford, Mass., June 29, 1810, and the first company of Missionaries sailed for India in February, 1812.

The feeling of regret which was awakened in our churches when they heard that this company of missionaries had become two bands, has long since given place to a feeling of grateful joy that it should have proved the voice of God to your great section of the Church, calling it to engage in the work of missions to the heathen; and our Board, as well as our churches, will share largely with you in the emotions of gladness and gratitude with which, in your review of your Half-century, you will contemplate the signal triumphs of grace among the Karens of Burmah.

A description of what God has wrought, in connection with our Board, such as should find room in your volume, must needs be exceedingly concise.

1. The whole number of ordained missionaries sent forth by our Board in its first half-century, was four hundred and fifteen, of whom one hundred and sixty-six were in the field at its close. Of these, three hundred and twenty-eight are known to have had the benefit of an education in our colleges and theological seminaries. Twenty-six of these united the medical profession with the clerical, and there were twenty-four physicians not ordained. There were also one hundred and twenty-eight male assistant missionaries and six hundred and ninety-one female assistant missionaries. These last were chiefly married women. In the year 1825, there were sixteen farmers and mechanics in the missions among the North American Indians, but

the expectations connected with this class of agents not having been realized, it was gradually withdrawn. The whole number of laborers of all descriptions, sent from this country up to the year 1860, is twelve hundred and fifty-eight.

2. The countries to which these laborers were sent, are indicated in the following table: —

	Ordained Missionaries.	Physicians not ordained.	Assistants.	Males.	Females.	Total.
Africa	37	1	43	40	41	81
Western Asia, European Turkey, Greece	117	7	151	128	147	275
Western India	28	..	43	32	39	71
Southern India and Ceylon	56	3	75	61	73	134
Eastern Asia and the Islands	45	2	50	49	48	97
North Pacific Ocean	53	6	108	80	87	167
South America	2	..	..	2	..	2
North American Indians	75	5	348	173	255	428
Dr. and Mrs. Judson, and Mr. Rice	2	..	1	2	1	3
Total,	415	24	819	567	691	1258

Ten of the thirteen missions of the Board among the North American Indians have, at different times, been discontinued, chiefly because of the unsettled condition and the decline of the poor aborigines. In respect to the Cherokees, however, it was believed, in 1860, that they had been so far christianized, through the efforts of different Societies, as to warrant the Board's retiring from the field at the close of its half-century; and the same conclusion might then have been reached in respect to the Choctaws, had not the relations of the Board to that mission been sundered already by other causes. In the same year, the mission among the Tuscaroras was discontinued, on the ground that they had been christianized. In four missions beyond sea, the laborers were, at different times, transferred to more promising fields.

Coming to the missions now in operation, I name them in their chronological order. The Mahratta Mission, in Western India, was commenced in 1813; the Ceylon in 1816; the Sandwich Islands in 1820; the Syria Mission in 1821; the missions to the Armenians and other races in Turkey in 1826, now forming three missions; to the Seneca Indians in 1826; to the Greeks in 1830, now continued only

in Athens; to China in 1830, now forming three missions, (Canton in 1830, Fuh-chau in 1848, and Northern China in 1860); to the Ojibwas Indians in 1830; to Madura, in Southern India, in 1834; to the Nestorians in 1834; to Western Africa, at Cape Palmas, in 1834, removed to the Gaboon in 1843; to the Dakota Indians in 1834; to Southern Africa in 1835; to Madras in 1836; and to Micronesia in 1852. Missions commenced at Amoy, in China, 1842, and at Arcot, in Southern India, 1851, were transferred to the Board of Foreign Missions of the Reformed Dutch Church in 1858. The mission at the Sandwich Islands was dissolved in 1863, — as will be more fully related in the sequel, — but is here enumerated, because the old missionaries, though residing at the Islands as pastors and citizens, still receive from the Board what is needful for their support. So that the present number of missions, as above enumerated, is twenty.

3. The missions, as a whole, have found it necessary to reduce twenty languages to writing, as a preliminary to the preparation of books. The Roman character was employed, with some modifications, in all the languages, except the Syriac and Cherokee. The Syriac character was used in the former; and in the latter, the syllabic alphabet, invented by Guess, or Sequoyah, a Cherokee past the middle age, who knew only his native tongue.

The late Dr. Eli Smith, of the Syria Mission, with the aid of Mr. Homan Hallock, missionary printer and type-cutter, introduced a new and beautiful form of Arabic type into the books printed at the Mission Press in Syria, based on the perfect calligraphy of the smaller Koranic manuscripts. Of course the printed page resembles the manuscript, and so falls in with the Arab prejudice. And the late Mr. Edward Breath, manager of the Mission Press and Foundry at Oroomiah, satisfied the Nestorian taste by his success in cutting a type in exact imitation of the plain, heavy letter of the Syriac manuscript.

4. The number of languages in which books have been printed is forty-three. The whole number of printing establishments owned by the Board at different times is fifteen; but of these it now owns only five, such establishments being held only so far as is necessary. The printing exceeds a thousand millions of pages.

In most of the languages it was found needful to furnish school-books for children and youth; including grammars in a dozen languages, almost as many dictionaries, and works on arithmetic, algebra, geography, astronomy, and history, — the whole being a large contribution to the school literature of the world, and, incidentally, to the sciences of comparative philology and ethnography.

In all the languages employed by the missions, the Holy Scriptures, to a greater or less extent, were a part of the printing. They, of

course, had to be translated into all the languages reduced by the missionaries to writing; and more than one hundred thousand copies of the whole Bible were printed in the Hawaiian, one of those languages. The New Testament, and most of the Old, has been translated into the Arabic language, spoken by more than one hundred millions of people; the entire Bible into the Modern Syriac, the Armeno-Turkish, and the Modern Armenian; the Old Testament into the Hebrew-Spanish; the New Testament into the Mahratta; and portions, sufficient to guide the honest inquirer to the way of life, into many other languages and dialects.

Time would fail to speak of the works that have been printed to impart doctrinal knowledge, and promote practical piety and Christian morals. These compose a large part of the nearly two thousand works, of which we have been able to collect the titles, — many of which works (I should say) were published at the expense of Bible and Tract Societies.

5. The number of pupils in our *common* schools, from the beginning, exceeds two hundred thousand. The practice of employing heathen schoolmasters ceased about the year 1855. Of late years, beyond the children of converts, the Board has done less in common schools than it formerly did. Such schools, taught by Christians, must needs be useful, and the Board employs them to the extent of the funds which are available for that purpose, and of the available superintendence. The number of pupils at present in these schools is about nine thousand.

In time past, the Board went largely into the *higher* schools, or boarding-schools, for general education; but now, as the results of experience and the more urgent call for its funds in other directions, the boarding-schools for males are becoming, specifically, training-schools for helpers and native preachers and pastors; and the female schools sustain to the other schools a correlative relation. These training-schools exist in all the larger missions, and are regarded as an indispensable agency.

6. The preaching of the Gospel, aided by schools and the press, has been blessed, by the Head of the Church, to the hopeful conversion of many souls among the heathen; not to speak of the wide impression made upon the heathen communities, preparing them to embrace the Gospel. The number now in connection with the Mission Churches does not exceed twenty-three thousand; but not far from sixty thousand have been admitted to the Church from the beginning. Of distinct churches, there are one hundred and fifty-four.

7. The native Church is never completely organized without its native pastor. It may seem strange to those who shall come after us

that the instituting of this order of laborers has been found so difficult. The first native pastor in our India missions was ordained as late as 1854. On the Hawaiian Islands there are very few such pastors, and there were none up to the year 1863 who were not subordinate to the nearest resident missionary. In the Syria Mission, after forty years, there are no such pastors. In the Armenian Mission there are seventeen; in the India missions, fifteen. The whole number of native laborers is seven hundred and thirty-seven; of whom two hundred are school-teachers; two hundred and sixty-eight belong to the grade next higher, of native helpers; two hundred and thirty-three are native preachers; and thirty-six are native pastors. The experiment of native pastors, so far as it has been tried, has been generally successful.

This is not the place for going into the causes of the tardiness in bringing forward a native ministry, though the causes are now so apparent, through the grace of God, as to ensure their gradual removal. Experience leads to trusting the native convert more, or rather the grace of God, by which the best of his ministers are what they are; and we are now more willing to educate the native preacher for the present demands of infant churches, rather than for the higher demands of the future, though those are not to be disregarded. Moreover, missionaries, feeling the necessity of it, are more ready, than perhaps they were, to set off members from their central churches and congregations, in order to form churches and congregations in the villages and rural districts, to be placed under a native pastorate.

8. The idea of *finishing* missions, and resolutely leaving a people, whenever it is christianized, to manage its own affairs, has not long been fully entertained by the American Board. Whether its present views are correct, time will show. But the Board deemed it a duty to retire from the Tuscaroras on this ground, in the year 1860, and also from the Cherokees. And the Choctaws were then even more christianized than were the Cherokees. The past year, the mission at the Sandwich Islands, as such, has been disbanded; and that Christian community, having organized a Board of its own, the American Board has transferred to it all its own responsibilities for directing in the building up of Christ's kingdom on those Islands. Our Board now sustains no other relation to the Hawaiian Islands than the Home Missionary Societies of our Eastern States do to the young Christian communities in our Western States. The mission at these Islands has, for many years, been avowedly prosecuted as an experiment in foreign missions. The Hawaiian nation, being a small heathen people, on a convenient cluster of islands, under one government, and all easily accessible, missionaries were multiplied there, — out of

all proportion, as many then believed, — and the work was pressed on to a speedy close, to see and to show what missions, by God's blessing, might be expected to accomplish, when prosecuted, in dependence on Divine aid, with a vigor corresponding to the nature and extent of the field. We have now the result, to the glory of our blessed Lord and the honor of His Gospel. The nation — which was hastening to extinction when the mission landed there, and, but for the strong *conservative* influence of the Gospel, would now have had only a miserable existence in the nooks and corners of those beautiful isles — is recognized as a Christian people; with the decline in its population nearly arrested; with a constitution and laws as accordant with the Holy Scriptures as in the best old Christian nations; with almost a third part of its people members of Protestant Christian Churches; with the national education provided for by the government; with houses for the worship of God everywhere erected and preserved by the people themselves; and regular congregations in all parts of the Islands on the Sabbath. In short, it is a nation, — though not long since composed of naked, licentious, drunken, thieving pagans, — now so raised on the scale of social and civil life as to have an acknowledged place among the Christian nations of the earth; our own nation being represented there by a Minister Resident, a rank next to that of an Ambassador. I mention these as facts, I trust with no boastful spirit, but to the honor of our Lord and Saviour. I speak only of the *past* and *present;* THESE ARE SAFE. It is an imperishable truth, to be handed over to the pages of history, that the Gospel has achieved there a glorious triumph. And it is also a truth that the Gospel has been effectually planted there for whatever nation shall occupy the Islands in the ages to come.

9. In a general view of the missions, they must be regarded as prosperous. We have not yet obtained much hold on the great city of Bombay, where we commenced our operations; nor am I aware that we have made a strong impression on the native population in any one of the great cities embraced in our several fields. There is a problem here, perhaps not easy of solution, which needs attention. But, in 1855, it was resolved to plant mission stations in the rural districts around Ahmednuggur, in Western India; and the additions to the churches rose from seventy-eight, in the five preceding years, to three hundred and sixty-three, in the five following. The Madura and Ceylon missions operate in rural districts; and so, for the most part, do the missions in Western Asia; and their success has been steady and constant. The force of native helpers and preachers is large and increasing in those fields, and it is expected that the ground will be occupied, and the work performed, mainly by them.

The receipts of the Board, in its first half-century, were: from

donations, $7,566,331; from legacies, $857,343; from other sources, $208,640; making a grand total of $8,632,314. And this determines the amount of the expenditure. The annual increase in the receipts and expenditures from the beginning, was between seven and eight thousand dollars, and in the last thirty years, nearly nine thousand. Foreign missions are essentially progressive. The cost of the agents, as compared with the gross receipts of the Board, was a little more than three and one-third per cent.; and that of the publishing branch of the agency was three per cent.; making the whole cost of the agency, for cultivating the missionary spirit of the churches and procuring the funds, to be a little short of six and one half per cent. on the gross receipts.

With this, — thinking I have nearly occupied the space prescribed for me by your Secretary, — I close this concise and imperfect account of what the Lord has been pleased to do, through the agency of the American Board of Commissioners for Foreign Missions and the missions under its care.

In behalf of the Board,

R. Anderson,

Foreign Secretary.

THE MISSIONARY RESOURCES

OF THE

KINGDOM OF CHRIST.

A SERMON PREACHED IN THE FIRST BAPTIST MEETING-HOUSE IN PHILADELPHIA, AT THE FIFTIETH ANNUAL MEETING OF THE AMERICAN BAPTIST MISSIONARY UNION, MAY 24, 1864,

By S. L. CALDWELL, D. D.

MINISTER OF THE FIRST CHURCH, PROVIDENCE, R. I.

SERMON.

" Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able, with ten thousand to meet him that cometh against him with twenty thousand ? " — Luke xiv. 32.

We turn aside to-night from deliberation and debate, from questions of method and policy, for worship and religious edification ; to hear the Word of God ; to recall our work in its more spiritual aspects, its nature, its principles, its authority, its power and progress, its resources and results. It is a great work. Years and experience do not diminish the impression of its magnitude. It rises on our larger knowledge, greater and increasing in difficulty and in glory. In every way, — in its nature, and its scope ; in the space it is to cover ; in the numbers it is to include ; in the grandeur of its purposes, whether in the evil to be conquered or in the benefit to be administered ; in its results, deep as human nature, broad as society, eternal as the soul, — it knows no rival. Missions contemplate the displacement of all other religions, to make Christ's the only one, to make it supreme ; the creation of a new spiritual life in evil and dead souls and races ; and prospectively of a new civilization of the world. It is an undertaking before which human wisdom or ambition might shrink. It stretches itself to a conquest altogether unparalleled in human history. No scheme of commerce or of colonization ; no ambition of empire, — of Alexander, Cæsar, Napoleon ; no philosophy, no religion, ever sought or dreamed such a result, so large, so

difficult. All other revolutions are bubbles in the stream compared with this.

Its greatness will be an oppression or an inspiration, according to our view of it. In the face of all this vast, ancient, hardened heathendom, we might stop in dumb despair, appalled and impotent before its terrible grandeur. To confront gods whose thrones are as old almost as history, and ruling three quarters of mankind; to supplant religions to which Christianity is a child in age and in influence; to unweave the falsehoods knit into the thought and habit of nations, organized, inlaid, consecrated, autocratic; to invade the spiritual beliefs of whole races on the other side of the globe, is either insane or sublime. It will either daunt or instigate, according as it seems possible or not. To know that the odds against us is in numbers, not in power; that Missions go into this conquest equal to it; that Christendom, standing in the minority, yet carries in it and with it forces and allies sufficient, turns the very difficulty and magnitude of the enterprise, the sad magnificence of human sin and misery, into an inspiration. It becomes the mighty provocation of faith, and calls out all its reserves of power.

At any rate, the lines are formed, the orders are given, the field is set, the battle is joined; it is Christendom against Heathendom, and the one which carries weight and the heaviest resources is to win at last. And which? Are we able to take the world for Christ? Can it be done by Missions? It is denied, philosophy, in the name of civilization, denies, that Christianity can dispost every alien religion and evangelize all races. If it has indeed become the religion of the puissant and leading races, perhaps has given them their precedence, still, it is alleged, there remain great, sullen, sluggish masses of mind, impenetrable to the spiritual ideas and incapable of the virtues of the Gospel. At any rate, they must go through a preparatory dispensation of civilization before they are ready for Christ. And the confidence of Christians is not always fixed and sanguine.

They know the difficulty, the resistance; the land for them is full of a people greater and stronger than they; but they do not know how much strength, reserved strength, what help, divine help, stands pledge for final success. They have not weighed some great facts which must incline the scale inevitably towards Christ. Their distrust comes of too narrow a measure of the forces actually engaged to this result. They do not know the possibilities, the undeveloped energies, the resources, actual and latent, of this enterprise of Missions. They need to contemplate, as we shall for the hour, —

THE MISSIONARY RESOURCES OF THE KINGDOM OF CHRIST.

That many of them should be latent; that God should hold in reserve yet unused forces; that, unrecognized, undisclosed, waiting their time, there should yet lie in germ the secret and coming powers which are to destroy heathenism and enlarge the kingdom of God; that this, like every great movement, should grow by the evolution of hidden energies, is only to state the method of Providence and the law of history. That Christianity should be capable of something more; that its forces are not exhausted, not yet all brought into action even; that the kingdom of redemption should carry in it supplies for every new demand and a constant growth; in a word, resources equal to its destiny, is only to say that Christ, its Head, is divine, and His riches unsearchable. That in present resources, already partially employed, there should be still hidden unknown quantities of power, waiting to be called into action; that every known resource, however old, is capable of great expansion, is not different from the fact that mind is dormant without education, or the soil fallow and fruitless without agriculture. Raise every agency now at work for the world's conversion to its tenth power, and the kingdoms of darkness would shake out of their place.

I. In taking account now of our Missionary Resources, we begin inevitably with the Truth, Christianity itself, that doctrine of God which is the special and peculiar possession and instrument of the Church, the one thing she is trying to plant in the mind of heathendom. She has truth which is nowhere else; which man has never found; which no enterprise has ever used; which is in no philosophy, no religion, no scheme of philanthropy, of morals; separate, peculiar, divine. She did not borrow it of Aristotle or of Bacon, of science or of civilization. She received it of God. And it is like Him, so pure, so mighty, so eternal. It is no speculation, no sentiment, but a solid, living, smiting doctrine. This the Church has, if she will only use it. She need not go beating the air, blowing bubbles of excitement, or of transient empire. She is intrusted with such truth as touches the bottom of all things; doctrine strengthening, vitalizing, majestic; the stuff out of which a divine virtue is made, a divine empire is built. She has this to rely on. She need not hurry. She need not wait. She need not put on appearances of strength. She need not tremble at any reed shaken in the wind. This is her strength, and it is real, — this solid artillery of Bible doctrine. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. And nothing carries the day but that which is charged of God with such power as He has put into the doctrines of the Cross. Evil is not an appearance, it is a vital, terrible reality. Words and wind and flourish will not kill it; nothing but this strong, hot, patient, undying truth of God's Word. And that we have. And with that, what shall be too hard to subdue?

It is the truth which the world hungers and dies for, the only medicine and regeneration of a groaning creation. The wretched and the dying can look nowhere else. It is the truth of God, but it is the truth for man. He gives, He

maintains it. By it His throne stands or falls. For He is pledged to it. And by it poor, sick, restless, aspiring, yet sinking human nature, lives or dies. It is truth high as man's intelligence, deep as his sin, yet kindred to his best affections. It is not an abstraction, a philosophy, a hard, cold system of science and law. It is truth bathed in love, and warm with life; truth not spied out in the cold eternities above the stars, but gushing from eternal love, tender searching, divine.

Therefore is it a truth which has power; which goes where logic cannot; which strikes home to man's spiritual nature, to sharpen his conscience, to break his heart. It is truth in Jesus, with His divine life, His personal power in it. And the human mind has found no mightier power after all. Science has gone far, and brought back much. It has sounded the sky. It has cracked open the earth. It has made the worlds transparent. It has kindled a light on the far horizons of being. It has found methods of timeless communication, of painless surgery. It builds a grand material civilization. But it has never found the secret of human happiness, the way of spiritual peace and everlasting life. It cannot penetrate an inch into the grave to make that transparent. It kindles no light on worlds beyond our horizon. It creates no holiness, while it multiplies luxuries. It builds no kingdom of God with its lenses and engines. It subjects nature to man; it does not bend man to God. No literature, no art has invented any ideal person even, and civilization has produced no real one, like Christ. With Him we go to the heathen; Christ, the Divine Man, true to our nature, tender to our infirmities, yet perfect above all human excellence; Christ, the Incarnate God, to whom all their polytheisms, even their pantheisms point, hungry for some manifestation of Deity; Christ, the Divine Sacrifice, supplanting their hideous, costly worships, extinguishing their smoking altars, taking away the sin of the world. What the law could not do, neither literature nor science

nor civilization, the Truth in Christ can. That is mighty to all spiritual results.

It is truth which has been tested, which has lived and conquered by its own vitality. It has shaken what nothing else could. It has shaken earth, and also heaven; for it takes hold upon both. It shook Jupiter out of his Olympus — the fairest, finest mythology of all nations, out of the world. It emptied the Valhalla, — mighty against the barbarous and polished alike. It has been buried, like Christ, to rise again. Persecution could not kill it. It survived corruption. It is not bound. Shut up in prison with its martyrs; confined in church or creed, in channels and mechanisms; repressed and watched, a silent might sleeps in its secret places, and bursts forth like lightning from the cloud.

And then, as Lord Bacon says of Prophecy, it is of "springing and germinant accomplishment." There are in the Bible undeveloped, unfolding germs of doctrine. "More truth is to break forth out of God's Holy Word," said Robinson, at Leyden. Truth is constant and eternal, but knowledge is progressive. There are stars so distant that their light, travelling since the beginning of the world, has not yet reached our eyes. There are meanings in Providence, and in God's Word which have not yet arrived, and still dark; as in the Old Testament are things which received their true explanation only in the New; as the Gospel needs the sin and misery of our entire humanity to be applied by Missions on no narrower scale than the whole world, before its grace shall be entirely unfolded. The Cross, like Nature, like God, has never been found out unto perfection, and is pregnant yet with life for all new exigencies of Missions, for the entire conversion of the race. There is to be, too, a separating, defecating process, in which Christendom is to part with its monstrous accretions, perversions, hidings of the pure doctrine of God, so that it shall be like a new revelation and development of truth, as it comes forth like the sun in his strength.

Let the Church know what a weapon she has, forged and tempered and drawn now before the nations, for this very office. Should her love swell till it is like Paul's, like the angels', she could ask Heaven to put into her hand no instrument so fit, so sufficient. Let her know her advantage over all human institutions, over all philanthropies and charities, and infinitely over heathendom, in that she has the Truth. Let her know it, believe it, use it. Going forth with it, a torch in the darkness, a sword to smite a sleeping or a resisting world, what may she not do? For what in the earth is like truth, and what is sure of the world but that? There is nothing greater. At last there shall be nothing else. "Great is the Truth, and stronger than all things. All the earth calleth upon the Truth, and the heaven blesseth it; all works shake and tremble at it, and with it is no unrighteous thing. As for the Truth it endureth, and is always strong, it liveth and conquereth forevermore."[1]

II. But this resource is not complete till you add to it another, mightier still, belonging to it, inseparable from it. The Church believes and employs a Truth which is not only peculiar, divine, mighty in itself, but to which alone the Spirit of God is pledged, with which He works. This Spirit of Truth Christ has procured by his Ascension, and for himself, to go where He goes, to search and soften and open the heart of the world for Him, and for no other. This Spirit goes where other influences cannot, strikes the one decisive blow which undermines the kingdom of darkness, and gives the world to the people of the Most High. It is a power which strikes to the bottom, and secretly takes possession of the inmost throne of the mind for God. And thus, whatever flourish Satan may make on the surface, his power is gone.

By this the Church herself is empowered, created indeed, soul of her body, breath of her life. Without the living

[1] 1 Esdras iv. 35 – 38.

Spirit of God, she may be strong, she may be rich; her officers may be the rivals of kings, her treasure the revenue of nations, her worship venerable with the hoar of a thousand years; she is a tomb, not the Ark of God's Covenant. Having the Spirit, especially filled with the Spirit, she is taught of God, and able to teach others also; charity, purity, trust grow; the lusts of the flesh, the love of the world die; and she shines, her light being come.

But so also is the Spirit her ally, and really unfathomed resource for the work of Missions, because the Spirit comes to prayer, and goes with the Gospel. Standing before the awful falsehoods, the old, stubborn, deep-rooted religions of Paganism, as before a range of mountains, pleading with God, plying the truth, this secret energy, like an elemental force of nature, dissolves them down to dust. We stand not alone prophesying to the dead. Preaching the Gospel of God, we prepare the way for the Spirit of God; and they carry with them that regeneration which involves the mightiest moral changes. To this the Spirit is pledged, to allow no word of God to return unto Him void, to satisfy the travail of the Redeemer's soul.

Let Missions take inspiration from the faith which grasps this supreme fact. Unseen, mysterious, independent as this power is, inscrutable in operation, blowing where it listeth, yet it is a fact, so sure, so supporting, that the very faith of it imparts courage. And it is an energy, which, by its very nature, by the fact that it is Divine, proceeding from the Father and the Son, and of necessity sufficient for the ultimate and perfected work of the Gospel, must, therefore, be an ample, rich, perpetual fund of supply for Missions. There yet lies latent here — as winds lie calm in the air of a summer noon, as heat immense lies cold and hidden yet in the mountains of coal — the blessing and the life of nations, the infinite enlargement of Zion. Alter the levels of the continents a little, and the ocean drives in, pushing its shores back to the inland hills. In Christianity rests that vast

residuum of yet unused, even unknown grace of the Spirit, which breaking forth will flood new lands with Christ's life and praise. Not yet have men begun to know the infinite riches of this grace, as it will be revealed when applied to the soul of churches and nations, to clarify the spiritual vision, to enlarge and quicken the spiritual consciousness, to make men, even in masses, new in Christ. It will be like adding a new revelation of spiritual things, duplicating what we have, as its mysteries of truth and love are unfolded. Like the telescope added to astronomy, steam to the industry of the world, gunpowder to war, emancipation to serfs, like the climate of the Gulf-Stream to England, like the gift of any new power, will be the released and enlarged operation of the Spirit. The light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days.

When, therefore, it begins to be thought that Christ's kingdom must take the fate of all other empires, die out, pass away, at any rate, relinquish its dream of universal dominion, it is forgotten that back of it is the Spirit of the Living God, unlimited, unexhausted, replenishing forever, reviving the dead, breaking out in the desert, flaming forth in Pentecosts, poured out upon all flesh. Such a resource must not be left out of account. It were like omitting heat from calculations of the weather, the atmosphere in determining the conditions of life. A religion, which, not like the religions of the world, living by the human forces in them, is charged, recruited, increased by a force above the world, carries in its own bosom the augury and pledge of victory.

III. In the train of the Truth and the Spirit, comes the Church, organized, endowed by them, and ordained of God for this very office. Through whatever indirect, uncommissioned agents Christianity is to come into contact with the world, with its paganism and sin, with the human mind, surely its main reliance must be on that society of Christian

people within which it is incorporate, incarnate, trustee of its mighty benefit. Christendom indeed is leavened with its influences, is moved by its secret energies; its civilization is born of the Gospel, and stands witness for it before the nations. But much of its religion is sensuous, ritual, corrupt, apostate, and its actual, faithful Church, true to Christ, and engaged to His service against all evil, is relatively small. But there is a Church, praying, contending, faithful, born of God, linked to His throne, ready to do or die. After all sifting and reduction, there remains a people able in God to do great things; tenfold more than revolutionized the Roman Empire; enough to do anything for which God has made the world ready. It remains the one institute on earth, charged with this one work. It is the one special power whose weight is to be cast decisively into the conflict of the world's destiny.

The Church may seem small, feeble, and entirely insufficient for the position given to it in the redemption of the race. It may seem most unreasonable to some persons, to hang the expectation of changing the religion and the life of three quarters of mankind on anything to be done by a fraction, perhaps a minority, of the other quarter. It looks like an immense and absurd disproportion. But one cannot look into it without seeing that after all this is the most elastic institution in the world, and full of a latent power; that it is capable of indefinite increase. It is a collection of suppressed, reserved forces. It has never yet fairly shown itself. Its whole might has never been called out. It is one of those resources, like all divine ones, in which slumber the vast, invisible possibilities of a kingdom which shall have no end. Once an upper-chamber could hold it, as once an acorn held the forest. Neither Caiaphas nor Cæsar, neither priest nor emperor, suspected the might which slumbered in that little society, which, before long, was to bring Judaism to an end, and turn the basilicas of Rome into the temples of its worship. It is capable of indefinite increase

outward. Christendom might be made into it; not influenced by it, but absorbed into it; held all of it by faith to Christ Jesus, one large, luminous, compact body of Christian life, a league of nations taking up the world in its strong arms to give it to its Lord. Its powers, organs, helps, its schools, clergy, missionaries, its funds, facilities, charities, may be multiplied, and need to be; that is, when it can carry them. It may be loaded beyond its strength, rich in all things except that inward power by which the day is to be won at last. For with all resources now latent, to be developed, it is the spiritual which are deepest, richest, and rule the rest. All powers in the Church have their springs really in one; at any rate, all latent forces would break forth with the increase of that. *It is character.* It is not belief, nor feeling, nor action. It is these, and more than these, and beneath them, that personal, permanent character, the fruit of the grace of God, which is capable of such elevation in the whole body of Christians, as it has reached in the few whose superior virtue is remembered, and "blossoms in the dust." It is character, which is a fund of reserved power, just as mind is, educated, disciplined, the mind of the man above the child, of Europe above Africa. God has made provision for its growth that it may be increased with all the increase of God. And this is really the most fruitful source of missionary power to the Church in itself, in the latent resources which it must inevitably develop. Like subsoiling in agriculture, it strengthens the base. It keeps a head of water above the mill. It is like the inbred pluck and muscular energy of the Anglo-Saxon, breaking forth in revolutions, colonies, civilization, in inevitable superiority. It is capital vested for all the calls of an adventurous Christendom. It is one of the secret, silent, elemental forces, as in Nature, which work mightily and beyond all else. The power which holds down the mountains, which is compact and impact of this solid and rolling globe, is impalpable. The viewless forces which paint the earth white in winter and green in

summer; which, with their wonderful chemistry, produce the fine vicissitudes of the sky and the seasons, are known only as they appear in their effects. The mightiest powers of increment in Christianity and its Church, are not in its instruments and organization, not even in its ministries and worships first, so much as in its moral invisible life, in will, love, passion, imagination, intelligence, soul, wrought and refined by the grace of God into character, strong, arduous, high character. She breaks forth into grandeur and conquest, in Reformations, Revivals, Puritanisms, Methodisms, Missions, when the fountains of the great deep are broken up, and she lives in the infinite life of her Lord. Truth, Righteousness, Liberty, and Life in God, not money, these are her funds. Let there be some signal change, some visible elevation in the general level of Christian character in the Church, in principle, in consistency, in conscientiousness, in all humane as well as divine virtues, not in transient spasms of religiousness, but in a constant energy of spiritual conviction and life, and the effect on the progress of Missions would be as perceptible as of the increased temperature of May in the color of the fields. A great fund of blessing in itself, it would at once intensify and bring into action all other latent powers.

It would be a great remedial, conservative force. It would increase missionary resources by stopping the drain in false and useless directions. Our Christianity has other work on hand besides the conversion of the heathen. It is struggling in the bosom of our civilization with old and stubborn evils. It is applying itself to great questions of social order and reorganization, of morals, politics, economy. Nothing is hid from the heat thereof. And so that happens which befalls all weakness and lack of practical power. The Church, unable, because of a low range of character, to meet all demands between so many calls, has not enough for them all, distributes itself, and lets what force it has run into many useless, or doubtful, at any rate, minor enterprises. That is absorbed into the local which belongs to the universal.

That is given to a class which belongs to mankind. What is given to the slave and the drunkard, to civic and social duty, is often withdrawn from the heathen; and he who ought to be a large, roundabout Christian, is only a reformer or an agitator. It is the magnificent and divine benefit of Missions, that, attempting nothing less than the conversion of the whole world, nothing short of an eternal salvation, pitched on the grand scale of the whole kingdom of God, which includes all social reorganization and progress, it thereby abolishes our hateful narrowness, and encourages a spirit great, catholic, comprehensive as itself. And what the Church needs, what is in her, if only it were awakened, is the power to yoke all her enterprises abreast, and to be true to the least and the greatest duties together. If Christianity is not great enough for this, then it is a narrow, local, feeble religion after all. It is. But the impediment lies in the Church, in contracted, suppressed character, waiting for an enlargement equal to the greatness of its office. Develop it, and waste would be checked, power would be economized for all the great, imperative needs of the world, and of God's kingdom in it.

Such a development of now latent character would remedy defects and hindrances, would disengage Missions from incumbrances which now repress the fulness of their power. It would be alterative, corrective, medicinal for evils incident, it may be, to an enterprise managed by men, but only because there is not vital and healthful force enough to throw them off. Methods, practices, policies, tolerated, perhaps, because any remedy likely to be applied would be only something worse, yet repugnant to our better, nobler sense of honor and religion, would pass away. So much very worldly and prudential wisdom as is now considered important in conducting Missions, would hardly be necessary. It would no longer be one of the most delicate operations known, requiring the rarest order of diplomatic genius, such tactics as carries a fort or a legislative measure, to obtain funds, keep secrets,

repress jealousies, pacify, if not pacificate missionaries, satisfy contributors, humble or appease rivals, appeal to pride instead of charity, and in general manage a work which a nobler religious spirit would make as simple, sincere, spontaneous as the Gospel itself. Evolve the latent heats of a purer religious life, and they would burn up the wood, hay, stubble, with which we are trying to build the City of God. Bore to artesian depths; apply the weight of the atmosphere instead of a force-pump to the fountains of charity; let the stream run the mill instead of turning the wheels by hand; add to Missions the energies now dormant, and these evils would disappear. Thou carriest them away as with a flood.

And so the Church would be able to manage increased power, privilege, blessing. She could bear success. For it appears to be one of the mysteries of Providence that the spread of the Gospel should be delayed, and often great recessions and defeats should overtake the cause of religion, until we see that God works with both hands; that He carries forward many purposes together; that He makes events, the conquest of new empire, wait till the Church is ready; that He gives success till the Church is inflated and corrupted by it, — then she must be remanded to the desert, and drink tears in great measure. Strong, victorious, she ceases to be humble, dependent. Weak in Christian character, the people of God are unable to reconcile in their work their own energy and God's sovereignty; unable to bear success, and so unfit to have it. Therefore for so great a trust as is given to the Church of God in these days, there needs to be an immense increase of moral power, not only to do her work, but to bear the effects of it. God must withhold the world from her till she is able to possess and take care of it. She must grow to the greatness of her office and destiny. A fortune falling to an incompetent prodigal is a calamity; a Zulu or a Mikir could not use a theodolite or a steam-engine; it would be monstrous improvidence for the Government, in order to

encourage immigration, to bestow homesteads on Irish and Germans who stop in the slums of New York; and until the Church calls out, not only the blind people who have eyes, and the deaf people who have ears, but also her latent energies, and puts on a new style of character, till she grows to the greatness of her mission, will God keep back from a Church unready the hour which shall strike her victory. She may win by some fortunate throw; but her gain will be taken away. She must come to success in her work, to her work breaking forth on the right hand and on the left, in the strength of inspirations she cannot keep in, in a soul, a charity, in a robust Christian virtue, great as her work, her resources, her destiny.

So enlarged, empowered, girded, the secret wealth which lies folded in the very fact of her divine regeneration developed, all personal, social, pecuniary, religious resources in her brought into use, her laity, her clergy, her congregations, her colleges, her discipline, her theology, her prayers, her interior life, her outside means of influence, all stretched to their capacity, armed for action, and directed toward heathendom, to what other human institution need Christianity look? Not so great as the Truth, as the Spirit, in their might she may be great for this divine work. With a Church which has survived the world in which it was born, its philosophies, its thrones; child of God; joint-heir with Christ; the ark of human hopes; the depositary of God's covenant; charged with the Gospel for mankind; already holding the strongest points and the best people; capable of vast increase in numbers, holiness, influence; she may be small, a lily among thorns; she may need purging, reducing; nevertheless, here is a Church, a society of Christian people, the corporate life and power of Christianity in the world, and into this God has put the great human resource for the redemption of the race.

IV. There is laid up for Missions a great store of provi-

dential resources, — such preparations, coöperations as lie in Eternal providence; such as faith sees, — for faith is allowed to reckon its treasures, — and only faith knows how to link such a movement with the wide, majestic movements of God's universal order.

For, first, faith goes back of all things into God's eternity, His original thought and plan, His eternal determination and sovereignty, and moves forward in the strength of that; nay, sees all things moving after that, by its silent, resistless impulse. There is nothing in this world so strong as the faith which rests here, which stops nowhere short of God's decree, His absolute determination; which knows that it was settled beforehand, as sure as it ever will be, before the world was made, in spite of everything, that God would redeem out of it a people for His praise. Nothing, unless it be that purpose itself, stronger than all things, pushing through all the mass and vicissitude of things, silently, irresistibly to the predestined result. Here Christianity rests, or nowhere. It is of God, the execution of His majestic purpóse, formed in wisdom, and fixed in His eternal choice, or it is nothing. Whatever proves it true, divine, settles its victory beyond peradventure. You must blot God's handwriting out of the Bible, sweep the God and Father of Christ out of history, out of existence, before you can annul that word of the Lord, girding the earth like an equator of light, — To Me every knee shall bow. Go down deep, and build on this rocky foundation. Go up into the heights of eternal government to rest and be strong. Believe that already, in the counsels of God, the result is fixed and irretrievable; that whatever fails in this world the Gospel shall not. Hear in every step of this cause the footfall of the Almighty, whose goings forth have been from of old, from everlasting. Hear the Divine decrees strike invisible against the far corners of the world to shatter their idolatries. Hear them vibrate in the whisper of scholars, in the voice of preachers, among the Syrian hills, in the rice-fields of Tenasserim. Hear, in the

dip of the missionary's oar in the waters of the Salwen, in the soft fall, like snowflakes, of your contributions into our treasury to-night, the ripple of a wave which started out of the bosom of eternal love ere time begun. Let the Church cast herself upon this doctrine, cast herself into this mighty tendency, back of which God stands, which Christ leads, to live or die with that. For it is the unbeginning, unending resource, including all others, their supply and their surety Without it we allow to unbelief that there is a great disproportion between the means and the result, that the prospect would be dark, if the enterprise of the world's conversion were not insane and hopeless. We build on a foundation under all things, on somewhat not material, not mortal, not finite, on the Word and Will of the Eternal.

Come down now, come out where this will acts, this purpose evolves itself in history, where, unless the history of our race is only a fortuitous, disconnected, aimless mob of events, there must be some preparations, combinations, proceedings which bear on Christ's kingdom, and through it on the world's destiny. For this is the true and deeper reading of history which sees a secret purpose and law at its heart, and detects underneath the agitations of the surface, its real direction and end. This is the truly philosophic and Christian reading of it, which sees this law not originating in it, but impressed upon it by the will of a personal God; which sees at the end a consummation alone worthy of history, of man, of his Maker, namely, man's redemption. The dip of history is in that direction; its main currents and tendencies go the same way Missions go, towards the unity of the race, with all its diversities, in one Head and Lord, even Christ. This is not inconsistent with the cardinal Christian doctrine of a Fall, and the gravitation of human nature towards the worse instead of the better. For the Preadamite ages worked out a preparation for man; the ante-Christian centuries, in Pagan as well as in Jewish life, a preparation for the Messiah; and all the experiments

in evil of a race trying to live without God; the unsuccess, the utter failure of man anywhere to construct true society, or to find a true religion once lost; the fair promise and the brilliant achievement of great civilizations and splendid nations shattered and devoured in the storms and night of Time; the very miseries and sins and misreligions of Paganism; the awful justice of God sweeping the defiled and bloody centuries with its retribution, all march in the line of Divine purpose, preparations, or allies of Christ. In the vast strategy of so many ages, in the movements of that calm Omnipotence which deploys its forces on a field broad as the world, to which the awful periods of a world's creation are but the days of a week, there will be much whose bearing is not understood. But already we are far enough along to see where time is going, and to what issue this conflict must come at last. We can see lodged already in the bosom of history, in the life of the world, in Providence moving great masses, and in grand orbits, such possibilities, such coöperations, such hidings of power, that Faith does not hesitate to count them allies and inspirations for Missions.

Paganism itself contains its elements of explosion and decay. Its falsehood may be its strength, but it is also its weakness. It is the truth in it only which has given it so long lease. The evil in it is a reason why men love it. It will be a reason for their hating it when they come to know it, to know that which is infinitely better. It has an enormous, tenacious vitality. Its roots are tangled into all things. But there come periods of revolt, of decay, of awakening spiritual instincts, when the human heart is weary, when the old lie is worn out and ceases to charm. Our Lord came into a sick and troubled world whose mythologies were ready to vanish, like dreams at the sunrise of a new time. Such periods may not come simultaneously in universal heathendom. But it is afternoon with many of its systems, even with some of its races, and their day is far spent. Let missions strike in the hour and place of weak-

ness, and find that Providence has prepared and precipitated Christ's victory. The hollowness is there, the latent seed of death, and when the collision comes, it is the truth which will have the advantage. The weakness is not religious only, it is general. In the distributions of power in the modern world, it is the Christian only that is gaining, and at the expense of the other civilizations. It only is productive, expansive, vigorous, victorious, while the others decay. They offer only an inert resistance to the more vigorous assaults of Christendom. They make no conquests, and so the doom of all impotence is on them. They must decline. As between the Christian civilization, — unless that should grow weak and sick by its own internal defects — and all existing civilizations, if they come into collision, there can be no question which must go to the wall. That must absorb all the savage nations, unless they perish. And the others show no signs of undeveloped power. Conquest seems impossible. Rejuvenescence and a new lease of empire about as impossible.

There is a resource also in possible events, in the possibilities which may emerge from the future, which already lie in embryo, unsuspected. Events come from their remote providential retreats, like comets from their far journeys, yet punctual to their period, and wheel into the line of history, to turn the tide of battle, and carry the day. Such Providence holds back, its reserves, to be brought forward, as tremendous makeweights, in the critical hour. The destruction of Jerusalem by Titus settled the conflict between Christianity and Judaism, and this, its first enemy, was swept from the field. The descent of the hard, rough tribes of the North into the bosom of the Empire, settled the destiny of Rome, gave that untamed North to Christ's tuition and dominion, and prepared the soil for a new civilization. God made ready Protestantism and the New World together. He planted British power in India before the era of missions, and raised up Robert Clive, as well as

William Carey, that by both He might give India to our Lord. The studies of a long India voyage, fifty years ago, severed Judson from the Church of his first love, and turned Burmah over to the culture of American Baptists. Twenty years ago, in this city of Penn, in anger or in grief, we were debating our relations with slavery. An awful obstruction it seemed to Christ's kingdom, impregnable, and destined to defile, if not to rule us, somehow, interminably. Implacable, imperious, indestructible, it stood and grew. Who saw the wind coming out of the North to smite it, the sword in its own bosom which should devour it? What shall come, who knows? Only that possibility is not exhausted, nor has Providence ceased; that great moves are yet to be played on this earth; and that in displacements and defeats, in new dispositions of powers and events, in the unborn, endless changes of history, there is coming out the glory of Christ, and the salvation of the race.

Again, Christianity lies imbedded in a civilization which it has formed and influenced, and which in its turn supplies it with instruments and advantages. Religion cannot be, or act, alone in the world. For good or for evil, for help or for hindrance, it becomes involved with the system where Providence has lodged it. Christianity and civilization are in mutual reactions. They are in close, if not vital, relations. And a system of civilization with Christianity *in* it, realizing Christian ideas, however imperfectly, especially let it be pioneered by Missions, as it goes out into contact with the Oriental, with the Pagan mind, goes really as a great providential missionary, not to take the place of the Gospel, but to be its vehicle and ally. We have not yet quite learned the wisdom of those "wisest missionaries"[1] who think that the heathen must go through some propædeutic dispensation of civilization to prepare them for the Gospel, that Christ needs any such John the Baptist to make ready

[1] *Peabody's Lowell Lectures*, p. 46.

for Him. We have faith in ideas, not in steamships, in atonement for guilt and regeneration by the Holy Ghost, rather than in sewing-machines and power-presses. The Bible goes straight enough to man's conscience, and implants its eternal salvation, without any mediating appliances of civilization. This material civilization is an effect, not a spiritual power. Its elemental forces are ideas, such ideas as a spiritual religion creates. Cotton is not king in it, nor gold, nor steam; but thought, faith, the mind, stimulated by the Bible. But while the Gospel is a power to personal regeneration first, it needs social anchorage for its greatest and permanent influence. While the simple office of Missions is to preach Christ crucified, and to know nothing else, does it make no difference that this enriched, educated, evangelized world of civilization follows at its back? Is it to have no effect on the future of Asiatic mind that the light breaks upon it out of the world of the West, with all its history, experience, precedence, rather than from a civilization as backward as itself? Had the Greek and Roman civilizations been Christian, instead of Pagan, had they risen upon the European world in the light of Christ, what a difference had there been in the destinies of Europe, — what ages of conflict and barbarism prevented! Through the slow and patient ages God has been creating this mighty Christendom, filling its hands with every art, every science, every resource of strength, — and for what? Is it only an accidental coincidence that the very nations where His Bible is, should be the very ones He has furnished with every element of power, whose ships are in every port, whose wealth is abundant for all the service of His kingdom? The knowledge, the literature, the arts, the freedom, as well as the gospel of Christendom are a trust, which, in the hands of a more eager and valiant religion, would soon help it to victory.

V. And as if these were not enough, there remain the

resources of accumulated Christianity, all it has gained for this age and work of Missions. It has not lived in vain. It has not only eighteen centuries of existence, but of history, of growth, of acquisition. It has taken root. It has lived long enough, it has endured trial enough, it has accomplished results enough, to test its divine quality. It has acquired evidence, for its history is its evidence. It has moved forward to a ground of vantage, and has all its past for head and propulsive force. It has acquired languages many, and put the Bible into them. It has created literatures, rich, various, imperishable. It could never be washed out of English speech. Its hymns, sermons, biographies, theologies, commentaries, the libraries it has produced, are a possession and treasure forever. It has created lives better than any biographies, its saints, whose memories are immortal inspirations. It has worked out experiments, it has solved problems in Church-government, in civil liberty, in social ethics, for the instruction of all generations. It has worked itself out from heresies and oppressions, from lower into higher types, so that we can carry to the heathen an advanced, reformed, a tried, an emancipated religion. It has acquired momentum, and is a river, enlarging as it runs.

Above all, it has put itself into Missions. It has gone out to work under new conditions, applying itself to the life of strange and darkened nations. It has to translate itself, to preach itself into their language and thought, to work through all outward resistances into their spiritual life. It has been obliged to adapt, apply itself, to prove its working power on new fields and strange types of mind and life. And so it has learned much. It has acquired missionary experience, which becomes a new missionary resource. Fifty years of it, in part, belong to us, and other hours of this occasion will be given to the review of it. Fifty years of all gracious and blessed memories it has acquired, to be a resource and inspiration for all the

work to come. We will not let them die; for they are our joy, our comfort; our birthright, which we will not sell for gold; so long as we are faithful to them, our glory and our crown. We will not, wherever we divide from the rest of the Church of God, part with our share in the great inheritances which belong to it all. We will not break the communion of saints, our goodly fellowship with all good men, lest the curse of dryness and an ungenerous, unnourished piety fall on us. They are all ours, — they who spake another speech, the dead who can never die. Chrysostom and Henry Martyn buried at Tocat, are brothers with us in the same resurrection with the saintly Crocker, as he lies in the hot sands of the African coast, and Judson, sleeping till the sea shall give up its dead. Stoddard, with his astronomy ending in the Star of Bethlehem, as he teaches it among the Nestorian hills, John Williams yielding his back to the smiters at Erromanga, Morrison giving the Bible to China, the faithful Moravians in the cheerless North, — who shall separate us from them? But we have our own, and when our will is weak, or our hearts are faint, whatever resources fail, we are rich and strong in their remembrance. They come round us to-night, as the Northern warrior imagined the shades of his ancestors stood about him on the eve of battle. They, the founders, the place of their meeting passed away, and they gone up to be glorified. And those far away, we go to them. We are in the prison at Oung-pen-la, where Ann Judson waits, an angel of grace. We are with George Boardman, among the hills of Tavoy, his dying eyes shining, as he sees his converts go down into the water of baptism, with the same joy with which to-morrow he shall look upon the walls of the New Jerusalem. We stand on the beach with Comstock, and hear his feeble voice speak the words which ring across the seas like the archangel's trumpet, — Six men for Arracan. We see them all, the living and the dead. They are with us in our Jubilee. They are with us always,

and the more of them God gives us, in the grave or out of it, their lives, their toils, their very graves, are part of our courage and joy in the holy work.

And so, brethren, partners that we are in this divine enterprise, we are not alone, we are not poor, but endowed with all resources, great and costly. We do not beat the air. We stand in the company and in the support of great principles and great helpers. Divine powers are annexed to our feebleness. And who shall separate us from the love of God? They that be with us are more than they that be against us. When Toussaint L'Ouverture, baffled in his noble hope, was dying in a French prison, the poet Wordsworth sent forth his word of cheer: —

> Live and take comfort. Thou hast left behind
> Powers that will work for thee: air, earth, and skies;
> There 's not a breathing of the common wind
> That will forget thee; thou hast great allies;
> Thy friends are exultations, agonies,
> And love, and Man's unconquerable mind.

The missionary, and all who help him, hear another voice, which says, Fear not, nor faint. A great, divine purpose fulfils itself in you. The energies of Heaven work with you; the wants and sins of the world cry after you. The ages groan with the burden which you carry. All things sigh to be renewed, to be renewed by the word you preach, into that new creation of which your Christ is Head. All human hopes, all immortal thirsts, all divine revelations, all guilt aching to be cleansed, all prayers, all examples, all memories of the faithful, conspire with you. All things are yours, and ye are Christ's, and Christ is God's, and the kingdom is His, and shall be forever and ever.

EARLY HISTORY

AND

BIOGRAPHICAL SKETCHES.

BY

BARON STOW, D. D.

EARLY HISTORY OF OUR MISSIONARY ORGANIZATION,

WITH

BIOGRAPHICAL SKETCHES OF THE FOUNDERS.

At the age of fifty years, man ordinarily indicates the point he has reached in life's journey by a reflexive tendency of thought and conversation. He has considerably passed his meridian; his day is waning, and he is naturally inclined to make more account of the lengthening past than of the shortening future or even the rapidly vanishing present. He has been an observer of persons and events, and is benevolently disposed to entertain others by a recital of his cherished recollections. He has a personal history, and finds pleasure in descriptively reviewing it, sometimes, perhaps, forgetting that the importance he attaches to such reminiscences may not always be made as apparent to younger listeners who are looking wholly forward and intent on making their own history.

This tendency to retrospection and historical narration is not merely an accident of human decline; it is a beneficent arrangement of Divine Providence. In all education, experience renders an important service, and for its teaching there is no substitute. "Thou shalt remember all the way in which the Lord thy God hath led thee." "One generation shall praise Thy works to another, and shall declare Thy mighty acts." The past is thus brought forward into the present; the stream of tradition is kept running; and, while the less valuable facts may be precipitated and left by the way, the more important are borne along as mate-

rials for the continuous history of our race. Apart from this provision, the annals of the world, sacred and secular, would have been far more meagre and fragmentary than they are; the Hand of God in history would have been far less obvious than it now appears. The world and the Church of our times do well to understand how much they are indebted to the memories of the more aged as the successive reservoirs of facts, and how much also to what are thoughtlessly called the garrulities of age, for the communication of those facts. If it be an ordering of Providence that every generation shall create a portion of history, it is equally intended that every generation shall convey to its successor all that is worthy of transmission.

The same arrangement exists in regard to communities, whether they be Divinely appointed, or merely human, associations. They all perform a part in the world's complicated machinery; their combined acts contribute something to the world's history. The actors in them are ever passing away, and new ones come forward to supply their places. It is well for every form of organized society, from the family to the nation, to pause occasionally and devote itself to a review of the past, recalling whatever of persons and events may be worthy of recollection, and placing on permanent record so much of the gathered results as ought to be preserved. Once in fifty years is none too often for such a purpose; it may be just often enough. The successive generations overlap one another in precisely the way to form a continuous channel for the traditionary current.

Few are now living who were present, when, fifty years ago, our Society received its first organic shape; but many are living who received oral accounts of that service from the personal actors, and some have treasured up such documentary narratives as were then furnished for the press. We are here to-day without the bodily presence of one of the actors on that memorable occasion. They soon began to pass

away; the year 1863 saw the grave close over the last of the devoted band. May they not all be looking in upon us, interested observers of our spirit, our utterances, our actions? Of those who were witnesses of that novel and impressive scene, we have present a very limited representation, and these few, now standing on the verge of time, are here to have their memories refreshed, and to cheer us onward in a service which they saw happily commenced.

EARLY HISTORY OF OUR ORGANIZATION.

The Providential events which prepared our growing denomination for concerted action in the work of Foreign Missions, have been fully and accurately sketched by other hands. The facts are sufficiently interesting to bear repetition; but they may be supposed to be so generally known as to render unnecessary any new detail, or any attempt to set them in a better light. All who have given them suitable attention, are convinced that our organization was the product, not of any human forecast, but rather, and prëeminently, of a Divine purpose. He who is "Head over all things to the Church," had a far-reaching plan that included favor to His people and to His ungathered chosen; and His executive wisdom was eminently manifest in processes through a series of years, as well as in the immediate antecedents that issued in practical results. From the time that our English brethren commenced a Mission in Bengal, He was bringing influences to bear upon the minds of many in our churches that were adapted to kindle in their hearts a missionary spirit, enlighten them in regard to their duties, and prompt them to evangelical enterprise on a more comprehensive scale. The alarming influx of infidel opinions imported from continental Europe; the violence of party spirit in our political agitations, and our vexatious complications with foreign powers, terminating at length in war with Great Britain, had awakened in Christian minds a profound concern, and drawn them

out in prayer more than usually fervent. There was a quickened spiritual life, and, as a necessary result, an ascent to higher points of observation, and a wider out-look upon the immense fields yet unvisited by the bringer of good tidings. As a first development, there was increased effort for the culture of the home wastes then rapidly opening westward from New England, and northwestward from the Middle States. But Domestic Missions, however important, were not sufficient for the activity of a people that had begun to feel their strength and their responsibilities.

In 1812, the Rev. Adoniram Judson and wife, and the Rev. Luther Rice, sent out by the recently formed American Board of Commissioners, to commence a Mission in India, became Baptists,[1] and at once notified some of our leading ministers of their change. Compelled by an intolerant government to leave Bengal, Mr. and Mrs. Judson, in 1813, proceeded to Rangoon, in Burmah, and entered upon preparation for missionary work; and Mr. Rice, the same year, returned to America, to lay before our denomination the wants of the heathen world. Incipient measures were promptly adopted at Boston for the support of Mr. and Mrs. Judson, and Mr. Rice was encouraged to visit the Middle and Southern States, partly to awaken interest in favor of Foreign Missions, and partly to arrange for a deliberative meeting to consider the question of forming a general missionary organization. He was kindly received through a wide extent of country, and the enthusiasm aroused by his trumpet call indicated readiness for a practical response. Delegates were appointed in eleven States, and in the District of Columbia, to meet in convention and devise a plan for united effort.

Of the thirty-six delegates appointed, thirty-three assembled in the First Baptist Church, Philadelphia, Wednesday, May 18, 1814. Strong men, the acknowledged leaders of

[1] Mr. and Mrs. Judson were baptized at Calcutta, September 6, 1812, by the Rev. William Ward, of Serampore, who also baptized Mr. Rice, November 1, 1812.

the denomination, from Massachusetts to Georgia, were there, animated by one spirit, intent on one purpose. The Rev. Dr. Furman, of Charleston, S. C., was appointed President, and the Rev. Dr. Baldwin, of Boston, Secretary. After devotional services, which were said to have been very impressive, the delegates were duly enrolled according to the geographical order of their residence. The next act was an agreement to have "a meeting for solemn prayer," to be held in the same place, on the Saturday evening following, to implore the direction and blessing of the Holy Spirit in their deliberations and measures. "After free conversation on the most eligible plan for attaining the grand object" the body had in view, a Committee of fifteen, of which Dr. Baldwin was Chairman, was appointed "to prepare and report such a plan without delay."

That evening, Dr. Furman, as previously designated for the purpose, preached a sermon from Matt. xxxiii. 20: "And lo, I am with you alway, even to the end of the world. Amen." The sermon was unwritten; but, by request, he furnished the "substance" of it, which was published with the "Proceedings of the Convention."

The next day, the draft of a Constitution, or, as it was called, "a Plan of Concert," was presented, and, in Committee of the Whole, amicably discussed; when, as it was apparent that the Plan was not satisfactory, "it was proposed," says the record, "and agreed to, that the Committee rise and report to the Convention that it is their wish the Plan already presented should be dispensed with; that a Committee be appointed to draft another, and that the Rev. Dr. Furman, Rev. Dr. Baldwin, Rev. Messrs. Gano, Semple, and White, be the Committee." The report was accepted, and those five brethren undertook the service.

On Friday, the Committee reported a new form, which was discussed through that day and till the afternoon of Saturday. Some amendments proposed were considered and adopted, when the whole had a second reading. After a few

other amendments, the record says, "on the third reading, the important question was put by the President in the following words,—'Shall this Constitution, as now read, be adopted as the basis of Union, and the rule of conduct to be observed by this Convention and its Board of Commissioners?'" The vote was taken by the rising of the members, and was unanimous in the affirmative. This was on Saturday, May 21, 1814, a day memorable for the adoption of the first bond of a general organic union of Baptists on this continent for the prosecution of Foreign Missions. That evening devout thanks were rendered to the "God of all Grace," for His special favor in securing such cordial unanimity, and fervent petitions were offered that the new organization might be a rich blessing to the churches, the country, and the world. In all that devotional group, Mr. Rice appeared to be one of the happiest, and his prayer of thanksgiving was long remembered as especially spiritual.

The preamble to the Constitution, which remained more than thirty years unchanged, was well expressed,—"We, the delegates from Missionary Societies, and other religious bodies of the Baptist Denomination, in various parts of the United States, met in convention in the city of Philadelphia for the purpose of carrying into effect the benevolent intentions of our constituents, by organizing a plan for eliciting, combining, and directing the energies of the whole Denomination in one sacred effort for sending the glad tidings of Salvation to the Heathen, and to nations destitute of pure Gospel light, DO AGREE to the following Rules or fundamental Principles."

The body was to be styled "The General Missionary Convention of the Baptist Denomination in the United States of America, for Foreign Missions." The founders manifestly had then a "single object."

The second article provided that the Convention should meet once in three years, and thence it came to be popularly known as "The Triennial Convention,"—a designation that was the occasion of some troublesome misnomers in testa-

mentary documents. The same article made the membership to consist of delegates, not exceeding two in number, from missionary societies and other religious bodies, all Baptists, and the right to send such delegates was restricted to bodies contributing to the treasury annually a sum not less than one hundred dollars. No individual could make himself a member by any contribution, however large. He must be a "delegate," duly appointed, and must represent a sum of money, the minimum of which was fixed. No association, however generous a contributor, could be allowed more than two delegates. Many a debate since has left the question unsettled, how far that article accords in spirit with "Baptist principles." Many remember how its intended safeguard was evaded, on several occasions, by a division and subdivision of some larger societies, with a corresponding distribution of funds, one hundred dollars to each, so as to secure favorite ends by a multiplication of delegates.

In the fourth article, provision was made for the appointment of "a Board of twenty-one Commissioners," which should be intrusted with the executive service and responsibilities of the Convention during the period of three years, with power to appoint a president, two vice-presidents, a treasurer, a corresponding and a recording secretary. Its style was to be "The Baptist Board of Foreign Missions in the United States," — a name that has saved many a legacy to the treasury. Other articles defined the duties of the Board and its respective officers. Special care was taken to render the organization essentially Baptist, and also to protect it against the suspicion of being an ecclesiastical body liable to impair, what has ever been dear to the Baptist heart, the freedom of the churches.

An examination of this "Plan of Concert" will satisfy any considerate mind that it contained elements of great wisdom, and was well adapted at the time to its intended purposes. The last article provided, in the usual way, for such alterations of the instrument as "experience" might "dictate

from time to time." It so happened that "experience," or something else, did "dictate from time to time" many a change. At every triennial session, till after the fourth, it was customary to appoint a Committee on the Constitution, and it never occurred that such committee had not the perspicacity to discover some defect which they could repair, or some modification which they could recommend. Generally there were parties who had ends for the accomplishment of which they needed constitutional power, and the regular course was to secure amendments that would supply the demand. In the session of 1826, when several changes were proposed, a member deprecated them as offensively objectionable, on the ground that they were "sacrilegious," "indicating a want of reverence for the venerable instrument framed by the fathers." Another member said in reply, more playfully than otherwise, "that the Constitution had the extraordinary venerableness of twelve years, and that the Convention at every session thus far had shown its reverence for the sacred antiquity of the instrument by a variety of alterations and amendments." An addition had been made to its corporate name; the article defining the terms of membership had been repeatedly modified; the structure and functions of the Board had been frequently altered; scarcely an important provision in the whole document had been left untouched. Many of these super-additions were thrown off; but the original form was never fully restored, and when, at the advanced age of thirty-two, it was superseded by another which it was hoped would require less reformation, it was a suggestive production which the original framers would hardly have recognized as their own.

After the adoption of the Constitution, the Convention proceeded to the election of its Board, and for two days more continued in session, calmly discussing and harmoniously adopting plans for the inauguration of its enterprise. None had theories of missionary policy to propose or defend; no parties had been formed around men or measures. They

were united in heart and purpose, and, though without experience in the new work, were intent on doing something for Him whose manifest will they were obeying. Money was announced as contributed, and votes of thanks were passed to the donors. The generosity of Mr. Thomas Dobson, in "the donation of a blank-book for their records," was formally acknowledged. If that book be in existence, and if it contain the manuscript records of any of the earlier meetings of the Convention or its Board, good service would be rendered by placing it in the archives of the Missionary Union. During the last day of the session, five gentlemen were chosen Honorary Members of the Convention, viz.: Hon. Jonas Galusha, of Vermont, Robert Ralston, Esq., Capt. Benjamin Wickes, and Rev. Thomas B. Montanye, of Philadelphia, and John Bolton, Esq., of Georgia. Dr. Gill's Commentary on the Scriptures was in so much favor, that the Convention, not yet fastidiously exclusive as to its constitutional object, recommended "to the churches throughout the Union, to give the publication," — Mr. W. W. Woodward's — "their united and liberal support."

As a concluding act, an address prepared by a committee consisting of the Rev. Drs. Furman, Baldwin, and Staughton, was presented and ordered to be "circulated among the constituents of the Convention, and throughout the Union." That address is interesting as a condensed exhibition of the spirit which animated the assembled brethren, and the intelligent views they took of the world's spiritual necessities, of the breadth of the Saviour's commission, and of the pressure of Christian obligations. There is internal evidence that it was from the facile pen of Dr. Staughton.

After the adjournment of the Convention, Tuesday, May 24, the Board met and partially organized, by the choice of the Rev. Dr. Baldwin, President; the Rev. Drs. Holcombe and Rogers, Vice-Presidents; and John Cauldwell, Esq., Treasurer. The next day the Rev. Dr. Staughton was elected Corresponding Secretary, and the Rev. William

White, Recording Secretary. Dr. Baldwin held, by renewed election, the office of President until his death, in 1825; and Dr. Staughton was Corresponding Secretary, until the removal of the Board to Boston, in 1826.

The Rev. Luther Rice was appointed missionary of the Board, "to continue," as the vote expressed it, "his itinerant services in these United States, for a reasonable time, with a view to excite the public mind more generally to engage in missionary exertions, and to assist in originating Societies and Institutions for carrying the missionary design into execution." The general expectation then was, that after "a reasonable time" employed in a service to which he was eminently adapted, he would return to India. Such was the hope of Mr. Judson, not for years relinquished. Mr. Rice himself wrote to Mr. Judson, Sept. 30, 1814, "I hope in the course of five or six months to get the Baptists so well rallied, that the necessity of my remaining will no longer exist." In the order of appointment he was the first missionary. As the next act, Mr. Judson was appointed, the Board assuming the pledge given by the brethren in Massachusetts for his support, and requesting him to pursue his work in such places as in his judgment might appear most promising. During the three years, the Board had frequent meetings, and transacted much business, purely missionary. Mr. Rice travelled extensively and labored with great effect. Funds were generously contributed, and the treasurer had occasion to make investments of a considerable surplus. All the aspects of the enterprise were encouraging. In April, 1815, Mr. George H. Hough, of Concord, N. H., was appointed a missionary, to join Mr. Judson, at Rangoon; and in June, Mrs. Charlotte H. White, of Philadelphia, was appointed to the same field. Mr. Hough was ordained in Philadelphia, May 25, and, in the December following, sailed with his family and Mrs. White, for Calcutta. Had not the Board been restrained by the theory that men, under a special call from God, must offer themselves for missionary service, they

might doubtless have obtained more laborers. The funds accumulated would have justified the appointment, in those three prosperous years, of a considerable number.

The First Triennial Session of the Convention was held in the Sansom Street Church, Philadelphia, commencing May 7, 1817. The Rev. Dr. Furman was reëlected President, and the Rev. Daniel Sharp was appointed Secretary. Forty delegates were present from fourteen States and the District of Columbia. Among them were some new delegates who afterwards became prominent actors in the missionary enterprise. Nearly the whole number have gone to their reward. The sermon was preached by the Rev. Dr. Baldwin, from John iv. 35, 36, and, being pronounced by unanimous vote, "appropriate and excellent," it was by request printed.

During the session, the Constitution was amended, enlarging the number of the Board to thirty-one, and doubling the number of its vice-presidents, giving the Board power "to appropriate a portion of the funds to Domestic Missionary purposes," to allow the Corresponding Secretary compensation for "his diversified services," and, when distinct funds should have been raised for the object, "to institute a Classical and Theological Seminary, for the purpose of aiding pious young men" of suitable promise in acquiring an education for the Gospel ministry. In this last particular was the initial departure of the Convention from the avowed design of its founders. Some of the delegates were concerned for the tendencies of the movement; but, as it had the powerful advocacy of Dr. Furman and others, and there seemed to be a pressing demand for the measure, it was not formally opposed. Subsequent developments showed that the apprehended tendencies were real. Such an institution was soon opened in Philadelphia, and the Rev. Dr. Staughton, and the Rev. Irah Chase, were appointed the instructors.

As the labors of the Board had been, in some quarters, the subject of severe animadversion, and obstructions had

been thrown in their paths of usefulness, a committee of seven, of which the Rev. Jesse Mercer, of Georgia, was chairman, was appointed, "conformably to a request of the Board, for an attentive investigation of their conduct." That committee reported unanimously that the Board deserved "the explicit approbation and thanks of the Convention for their zealous and unremitting labors," and characterizing as reprehensible the efforts of "certain individuals" to impair public confidence, and repress the rising tide of missionary spirit.

Immediately following the adjournment of the Convention, the Board met and organized, with some significant changes in its officers. The Vice-Presidents elected were Thomas Shields, Esq., of Philadelphia, Rev. Robert B. Semple, of Virginia, Hon. Matthias B. Tallmadge, of New York, Rev. Burgess Allison, D. D., of Philadelphia. The Rev. Horatio G. Jones, of Pennsylvania, was chosen Recording Secretary. Messrs. James Colman, and Edward W. Wheelock, of Boston, were examined and appointed missionaries to Burmah; the Rev. James E. Welch, and the Rev. John M. Peck, to the Territory of Missouri, and the Rev. James A. Ranaldson, to Louisiana. Three committees were appointed in different sections of the country, north, south, and west, to "examine applicants for missionary appointment." The treasurer reported an unexpended balance of $21,515.17.

Of this session, one who was present from New England, wrote: —"The meetings, both of the Convention and Board, were harmonious and pleasant. During the whole period, for ten nights in succession, there was public preaching in the Sansom Street Meeting-House, and, on several of the evenings, in nearly all the Baptist meeting-houses in the city. A prayer-meeting was also held at six in the morning during the greater part of the session of the Convention and the Board."

During the next three years, the Board turned its atten-

tion largely — some thought excessively — to departments for which provision had been made in the amended Constitution and in certain acts of the Convention. The only missionary laborers sent to foreign lands were Jonathan D. Price, M. D., to Burmah, and Messrs. Colin Teage and Lott Cary to West Africa. Several received appointments as domestic missionaries, among whom were the Rev. Isaac McCoy, to labor among "the aborigines on the Wabash," and the Rev. Humphrey Posey, among the Cherokees in North Carolina and Georgia. The project for founding an institution of learning was started and received with great favor, especially in the Middle and Southern States. That such an institution was needed, and that the Denomination was able to commence and maintain it, none doubted; but many were rendered anxious by the question, if it would be wise in a missionary organization to enter upon the undertaking. It was already apparent that in many minds this superadded enterprise was acquiring interest at the expense of the cause of missions.

The Second Triennial Meeting of the Convention was held in the Sansom Street Church, Philadelphia, commencing May 26, 1820. Fifty-three delegates were present from thirteen States and the District of Columbia. The Rev. Robert B. Semple was elected President. The sermon was preached by the Rev. Obadiah B. Brown, of Washington. Several amendments to the Constitution were, after earnest debate, adopted: — one changing the name, so that it should be "The General Convention of the Baptist Denomination in the United States for Foreign Missions, and other important objects relating to the Redeemer's Kingdom;" one allowing constituent bodies a right to send an additional delegate for every two hundred dollars contributed beyond the first hundred; one transferring the power of appointing certain executive officers from the Board to the Convention; one directing as to the preservation of funds contributed for

different objects, "sacredly and entirely distinct and separate;" one providing for the management of "an institution for educational purposes." The Legislature of Pennsylvania, which had previously given the Society an act of incorporation, sanctioned these changes, in 1821, by giving an amended charter.

One of the acts at this session was the adoption of "rules for the general government of the conduct of missionaries and their associates," thus inaugurating a "policy" which, in time, proved the occasion of much embarrassment and some conflict. No "regulations" have since been adopted that were more objectionable in principle, or that exceeded in stringency, those of May, 1820. Some parts of that code, disclaiming responsibility in certain specified cases, are scarcely defensible on any principle of common law or Christian morals. They were well intended; but subsequent experience has shown that such "government" is not wisely attempted.

That session was one of earnest debate upon certain other matters, and some remember it as marked by indications that were the occasion to many hearts of grave apprehensions. The plan brought forward by a Committee, of which the Rev. O. B. Brown was Chairman, for the establishment of a college near the city of Washington, was opposed, not because of any objection to the proposed institution itself, but because it was feared the enterprise might overshadow the primary object of the Convention, and divert funds which might otherwise be available for Missions. But it was soon apparent to the objectors that they were contending against a foregone conclusion. Funds had been collected, land purchased, and a building commenced; and it was announced that the enterprise wanted only "the countenance of the Convention, with the blessing of Heaven, to insure complete success." After a protracted and somewhat stormy discussion, peacemakers stepped into the widening breach, and the differences were so far

adjusted as to allow a decision in favor of the measures urged, not, however, without painful misgivings in the minds of many as to results. The compromise, like another of the same year in political circles, was a concession on one side for the sake of peace. The history of that whole movement, though for several years unhappily interwoven with the history of the Convention, belongs not to this occasion, and may well be left to other hands. It has its lessons, dearly bought, but not unprofitable. The asperity of feeling at that period engendered was softened by time, and the grave has since closed over all the parties most active in the conflict.

The Board, during the next three years, sent no missionary to Burmah, and only one, a colored man from Virginia, to West Africa. The seat of its operations was, in that period, transferred to Washington.

The Third Triennial Session was held in Washington, commencing April 30, 1823. Fifty-one delegates were present, of whom only about one fifth are living. The Rev. Robert B. Semple was reëlected President. The Rev. Dr. Staughton preached the sermon from Acts xxviii. 15. The session was greatly prolonged by the reading of the full records of the Board for the three preceding years, and by debates on various matters brought forward by numerous Committees. The spirit that prevailed was pacific. While the more earnest supporters of Missions did not relax their efforts to give them due prominence, they were flexible to circumstances which they could not control, and looked forward to the time when Providence would effectuate changes favorable to a more energetic prosecution of the one paramount service.

After the final adjournment, the members generally made an excursion to Mount Vernon, and paid homage, both religious and patriotic, at the tomb of Washington.

The Board subsequently appointed, as missionaries to

Burmah, the Rev. Jonathan Wade and the Rev. George D. Boardman; and to West Africa, the Rev. Calvin Holton. A few others were sent to different tribes of Indians in this country.

The Fourth Triennial Meeting was held in the Oliver Street Church, New York, in April and May, 1826. Of the seventy-two delegates then present, more than two thirds have since finished their course. Among the departed, in addition to such as are elsewhere noticed in this paper, it will not be regarded as invidious to mention Spencer H. Cone, Daniel Sharp, James D. Knowles, Jonathan Going, Gustavus F. Davis, Henry Jackson, James Loring, Jonathan Bacheller, John Conant, William Gammell, William Colgate, Daniel Hascall, Elon Galusha, John Stanford, Nathaniel Kendrick, Lewis Leonard, Joseph Maylin, Eli Ball, Noah Davis, William T. Brantly, Jesse Mercer, Abner Davis, Archibald Macklay, John M. Peck, Thomas Stokes, David Jones, Thomas Purser, William E. Ashton, Benjamin C. Grafton, Joshua Gilbert, — all true "children of Issachar, that had understanding of the times, to know what Israel ought to do." The Rev. Dr. Semple was re-elected President. The Rev. Jesse Mercer, of Georgia, preached the sermon from Matt. xxviii. 19.

The Convention again amended its Constitution, by expunging large portions which had, "from time to time," been introduced to adjust the instrument to a policy no longer to be pursued. All connection with the Columbian College, except a slight one, involving no responsibility, was dissolved; the office of General Agent was abolished; the seat of operations was transferred to Boston, and its executive service intrusted to an acting Board, resident in New England. The Rev. Dr. Bolles was elected Corresponding Secretary, and the Hon. Heman Lincoln, Treasurer.[1]

[1] The Hon. H. Lincoln was first appointed Treasurer in 1824.

An official publication of that year says: — "The most important act of the late Convention was the revision of its Constitution, by which its exertions were limited exclusively to missionary operations. It is now a simple body, with one undivided object, and that object is the promulgation of the Gospel amongst the heathen. The reasons for the adoption of this amendment, it is unnecessary here to offer. They were such as to satisfy almost every member of the Convention, and the resolutions were passed by an unanimous vote."

That session will be long remembered, for its length — twelve days — and for the ability developed in the earnest discussions. The prevailing spirit was firmly yet kindly revolutionary; the large majority were intent on a return to the original design and appropriate work of the organization, and yet there was manifest a disposition to make the reformatory measures bear as lightly as possible against the feelings and interests of such as might be personally affected by them. A few at first resisted, by argument and appeal, the proposed changes; but, as they were met in a Christian spirit by counter-argument and appeal, they signified acquiescence, and the conclusions ultimately reached were not disfigured by a divided vote. The members returned to their homes, not speaking of victory or defeat, but more cordially united than when they came together, and praising God for His gracious, harmonizing influences.

Such is an outline of the history, necessarily condensed, and, by restricted limits, precluding detail that might have easily been supplied. Care has been taken to make it correct in the statement of facts, and just in their interpretation. The review has unavoidably developed something of human infirmity; but not more, it is believed, than has been apparent in the practical working of all human associations. The great and good men who inaugurated our enterprise were not inferior in Christian excellence to any who have entered

into their labors; and none of us, till we surpass them in personal worth and devotedness to Christ, may worthily speak of casting the mantle of charity over their few imperfections.

Manifestly, God in Christ has, from the beginning, regarded our missionary organization with paternal favor. Under His Providential direction it was originally shaped. Amid all the mistakes that interfered with its early efficiency, He preserved it from threatened dissolution. Notwithstanding powerful diverting influences, He kept enough hearts intent upon its paramount object to make it hold on its way with face never wholly averted from the heathen world. Ever as it faltered, He infused into it fresh vitality. By His grace it still lives, and now, at the age of fifty years, instructed by a peculiar experience, is in a condition for better service, and proposing to make for itself, in the next half century, a better history. Blessed be the man who shall write that better history, and review the work of American Baptists for the century ending May, 1914.

BIOGRAPHICAL SKETCHES OF THE FOUNDERS.

These sketches, must, for obvious reasons, be exceedingly brief. Materials have been derived from Dr. Sprague's "Annals of the American Baptist Pulpit;" from published memoirs; from memorial sermons; from obituary notices, and, in some cases, from personal knowledge. Special acknowledgment is due to Horatio G. Jones, Esq., of Philadelphia, whose faithful researches contributed to the recovery of much that might not have been otherwise obtained.

The names are arranged in the order as found on the roll of the Convention of 1814.

REV. THOMAS BALDWIN, D. D.

Thomas Baldwin, only son of Thomas and Mary, was born in Bozrah, Conn., December 23, 1753. In childhood

he was distinguished for equableness of temper, filial obedience, love of justice, hatred of everything mean, and a generous regard for the happiness of others. Left early in the care of a widowed mother, his advantages for education were very limited; but he read much, and acquired a large amount of miscellaneous information, which, combined with strong powers of original thinking, was of essential service to him through life. At the age of sixteen, he accompanied his mother to a new residence, in Canaan, N. H., where, for several years, he was devoted to manual labor, as miller, blacksmith, and carpenter. Before he was thirty, he was elected a representative to the State Legislature, and was continued in that office, from year to year, until compelled by more sacred duties to decline a reëlection. In 1780, he became a Christian, and, in 1781, was baptized by the Rev. Elisha Ransom, of Woodstock, Vt. Having relinquished a purpose to devote his life to the legal profession, he soon commenced preaching the Gospel, and, June 11, 1783, was ordained as an Evangelist. For seven years he was acting pastor of the church in Canaan, with a compensation not averaging more than forty dollars per annum, and yet travelled extensively, preaching in destitute settlements, everywhere assured, in return for his unpaid services, that the Lord would not suffer so good a man to want.

In 1790, he accepted an invitation from the Second Baptist Church in Boston, and, November 7, was installed as pastor. The service he thus assumed was one that required unusual powers; but, for the period of thirty-five years, he proved himself equal to all its demands. The attendance on his ministry was large; his labors were blessed by rich effusions of the Holy Spirit; his influence in the community was extensive and salutary; he was honored by an uncommon measure of public confidence; he stood long and deservedly at the head of his denomination in New England. From 1803 till 1817, he was sole editor of the "Baptist Magazine," and subsequently, till his death, an associate editor.

He wrote and published much in defence of the distinctive principles of the Baptists, and gave to the press more than thirty sermons. Years before the General Missionary Convention was formed, he was the promoter of evangelizing efforts, both foreign and domestic, and in that department his correspondence was voluminous. He preached more sermons than almost any other man in his day, and his labors were many in boards of literary and benevolent institutions.

He died suddenly at Waterville, Maine, August 29, 1825, and, on the Monday following, was interred at Boston, universally lamented.

Dr. Baldwin's published discourses, all exhibiting ability, do not reveal the secret of his pulpit power. Not equalling some others in literary finish, he excelled in subduing pathos. As a pastor, he was attentive, impartial, and affectionate. With a rare combination of sprightly wit and genial good humor, his company was sought by all classes, and, while he had thousands of attached friends, he made no personal enemies. He maintained to the end a reputation untarnished by a single folly; his memory is cherished by the generation that never knew him except by tradition; his influence is diffused over large portions of the world.

REV. LUCIUS BOLLES, D. D.

Lucius Bolles, son the Rev. David and Susannah, was born at Ashford, Conn., September 25, 1779. His early education was in a healthful religious atmosphere, but not until he became a student at Brown University did he embrace Christ as his Saviour. The gracious change occurred during a vacation, while on a visit to Hartford, Conn., where he was baptized by the Rev. Stephen S. Nelson. He graduated in 1801, and soon became a theological pupil of the Rev. Dr. Stillman, of Boston. January 9, 1805, he was ordained as pastor of the First Baptist Church in Salem, Mass., where his labors were judicious, unwearied, and very

successful. As a pastor, he was unsurpassed in the godly, sympathetic interest he constantly manifested for his people. He was eminently a peace-maker, ever keeping his flock affectionately harmonious. His connection with the Baptist Board of Foreign Missions, as one of its executive officers, commenced in 1824, when he was associated with Dr. Staughton, as Assistant Corresponding Secretary, and acted with the "Eastern Committee" charged with "the general superintendence of the Burman Mission." On the removal of the Board to Boston, in 1826, he was chosen sole Corresponding Secretary. He loved the foreign missionary cause, and during his whole ministry had done much to awaken an intelligent interest in the New-England churches. Admirably was he fitted for his new position. All had confidence in him as a leader of sound judgment and prudent sagacity, and, during a faithful service of more than sixteen years, he never, by any indiscretion, forfeited that confidence. The institution prospered largely under his wise, economical administration.

He entered into rest, January 5, 1844, leaving behind him only fragrant memories.

REV. STEPHEN GANO, M. D.

Stephen Gano, son of the Rev. John and Sarah, was born in the city of New York, December 25, 1762. He was educated for the medical profession, and, at the age of nineteen, was appointed a surgeon in the Continental Army. Having served his country till the close of the war, he commenced medical practice at Tappan, Rockland County, New York. But his plan of life was soon changed, for he became a Christian believer, and decided to enter the sacred ministry. He was ordained in New York, August 2, 1786, and for several years labored, with marked success, in different places along the Hudson. In 1792 he assumed, by invitation, the pastoral care of the First Baptist Church

in Providence, R. I., where, till his death, August 18, 1828, he faithfully cultivated an important field, and gathered large harvests. The revivals under his ministry were frequent, and productive of rich results to Zion.

Dr. Gano was greatly beloved, not only by the people of his charge, but by a much larger circle. His upright life, and uniform courteousness, and sound practical judgment, secured the respect of all who knew him. For nineteen consecutive years he presided at the meetings of the Warren Association, and the same official position was usually assigned to him in numerous other religious bodies.

His preaching was highly evangelical, solemn, and impressive. With a commanding figure and a powerful voice, his manner was eminently easy and natural. His sermons, well studied, but unwritten, were models of artless simplicity. The redemptive work of Christ supplied his favorite themes. The savor of his godly influence still abides in the community where he was thirty-six years a faithful preacher and devoted pastor.

REV. JOHN WILLIAMS.

John Williams was born in Carnarvonshire, Wales, March 8, (O. S.) 1767. At the age of eighteen, awakened under evangelical preaching, and brought to accept the Gospel in its life and power, he united with an Independent Church, and soon after, with little preparatory education, commenced labor as a minister of Christ. His study of the Bible led to inquiries that constrained him, in obedience to matured convictions, to be baptized, uniting with the Horeb Baptist Church at Garn, of which, shortly after, he became the pastor. He travelled much in the Principality, and became widely known and warmly esteemed.

As large numbers of the mountaineers of Wales were

emigrating to the United States, nearly all unacquainted with the English language, he felt it his duty to accompany them, and here labor for their spiritual good. This he did in 1795, bringing with him the amplest recommendations. His first sermon was preached in Welsh in the pulpit of the Rev. John Stanford, New York. August 28, 1798, he became pastor of the Fayette Street, afterwards the Oliver Street, Church. There his labors were richly blessed, and so attractive was his ministry that soon his place of worship had to be enlarged, and subsequently replaced by a more spacious edifice.

In the early part of 1823, the Rev. Spencer H. Cone, of Alexandria, D. C., became his associate in the pastoral office. About the same time his health began to decline, and, after months of great feebleness, he quietly closed his earth-life, May 25, 1825.

He was a diligent student of the Bible, and, as a preacher, had uncommon power of developing its truths, and bringing them into contact with the thoughts and feelings of his hearers. In prayer, he was distinguished for simplicity and fervor. In earnest devotion to the best interests of his fellow-men and the honor of his Lord, he has seldom been surpassed. What one said, many another could say, — "I have never yet seen the man who reminded me of John Williams."

MR. THOMAS HEWITT.

Thomas Hewitt was born at Trentham, Staffordshire, England, December 18, 1762. During a residence in London he became a subject of Divine grace, and united with a Pedobaptist Church. In 1795 he came to America, and settled in the city of New York. In 1799 his views of the ordinance of baptism underwent a change, and he was baptized by the Rev. John Williams, and became a member of the Oliver Street Church. Of this church he was elected

a deacon, and continued one of its most active and valued members until his death.

During the latter years of his life he suffered much from sickness and other forms of severe affliction, and ripened rapidly for heaven. Earnestly longing to enter his Father's house above, his wish was gratified December 15, 1822.

To the Missions, foreign and domestic, he was a steady friend. His attachments were neither weak nor variable. His zeal was sober and well regulated, and therefore was lasting.

MR. EDWARD PROBYN.

Edward Probyn was born in South Wales about the year 1770. He became a Christian before he emigrated to America, and on his arrival at New York he joined the Oliver Street Church, November 23, 1817, by letter of dismission from the Ebenezer Baptist Church at Merthyr Tidel, Glamorganshire, South Wales. He was an architect; by industry and rigid economy he acquired considerable wealth, which he gave liberally to good objects. Having returned to England, he died at Bristol in 1845.

MR. NATHANIEL SMITH.

Of Nathaniel Smith very few particulars can be ascertained. He was at one period a member of the Gold Street, now the First, Baptist Church in New York. September 27, 1811, he joined, by letter, the Oliver Street Church, from which, April 28, 1817, he was excluded, for having embraced the sentiments of the Quakers.

REV. BURGESS ALLISON, D. D.

Burgess Allison, son of Richard and Ruth, was born in Bordentown, N. J., August 17, 1753. In his sixteenth year he became a subject of converting grace, and,

in October, 1769, was baptized into the Church at Upper Freehold. After a variety of evangelical labors in his native town, which resulted in the formation of a church, he became convinced, as did his Christian brethren, that it was his duty to devote himself to the work of the ministry. For purposes of preparation, he placed himself under the instruction of the Rev. Samuel Jones, of Lower Dublin, Pennsylvania. In 1777 he pursued some studies at the Rhode Island College, and, on his return, accepted the pastoral care of the church in Bordentown, where, as his compensation was very limited, he opened a classical boarding-school, which he continued for years, and from which he derived a large income. In 1796 he transferred both his school and his pastorate to other hands, and entered upon some other pursuits for which he had both taste and talent. But a series of reverses induced him, in 1801, to resume his former relations, until compelled by failing health again to relinquish them. During years of relaxation, given mainly to theological studies, his religious character was developed in a manner that commanded special admiration. In 1816 he was elected Chaplain of the House of Representatives in Congress, and retained the position several years. He was then appointed Chaplain at the Navy Yard in Washington, in which office he died, February 20, 1827.

As a preacher, Dr. Allison indicated good sense, a thorough knowledge of Divine truth, and an evangelical spirit. As a teacher he had few superiors. His school at Bordentown was regarded as one of the best in the country. He had invitations to the presidency of several colleges, all of which he declined.

REV. RICHARD PROUDFOOT.

Richard Proudfoot was born in London, England, April 2, 1769, and at an early age was converted to Christ, and received into an Independent Church. After his re-

moval to America, he was convinced of his error with respect to baptism, and May 27, 1804, was baptized and received as a member of the Second Baptist Church in Philadelphia. July 16, 1810, he was licensed to preach the Gospel, and, August 31, 1812, was ordained at the Second Church to the work of the ministry. In April, 1814, he went to reside at New Egypt, near Jacobstown, N. J., where he taught a school. For three years he was pastor of the Jacobstown Church, and then he returned to Philadelphia. About the year 1820 he became pastor of the Cambria and Clearfield Church, in the interior of Pennsylvania, and remained such until his death, which occurred at Cromwell, Pennsylvania, May 2, 1845. He was a good man, and was highly esteemed wherever known. He devoted his entire time and strength to his Master's work, and his labors were greatly blessed. His constant desire was "to die with the harness on," and his wish was gratified, for he died on one of his preaching tours.

REV. ISAIAH STRATTON.

Isaiah Stratton, born at Salem, N. J., October 25, 1782, was baptized into the Second Baptist Church, Philadelphia, August 14, 1808, and by that church was licensed to preach, February 21, 1812. After preaching some time in and around Philadelphia, he was, February 20, 1814, ordained as pastor of the church at New Mills, N. J., now known as the Pemberton Church. His time of service was very brief, for he died June 7, 1816. He was regarded as a young man of deep and earnest piety.

REV. WILLIAM BOSWELL.

William Boswell was born in Philadelphia, January 8, 1776. Left an orphan quite young, he had to struggle against many adverse circumstances; but, by earnest appli-

cation and much self-sacrifice, he acquired a respectable education, became fitted for business, and was successful. In 1801 he became a subject of renewing grace, and united with the First Baptist Church in Philadelphia. Having removed his relation to the church in Burlington, N. J., he was then licensed to preach, and, September 6, 1809, was ordained as pastor of the Trenton and Lamberton Baptist Church.

Mr. Boswell was for a time very successful in his ministry. Being an easy, attractive preacher, he was popular with the young, many of whom he led to Christ. For several years he was State Librarian of New Jersey, and also Chaplain to the State Penitentiary. He died June 11, 1833.

REV. HENRY SMALLEY.

Henry Smalley was born in Piscataway, N. J., October 23, 1765. He was early converted to Christ, and, when about sixteen, was admitted by baptism to membership in the Piscataway Baptist Church. Convinced that the ministry of reconciliation must be his life-work, he made the requisite preparation, and entered Queen's College at New Brunswick, but subsequently transferred his relation to Nassau Hall, since the College of New Jersey, at Princeton, where he graduated in 1786. Two years afterwards he was licensed to preach, and November 8, 1790, he was ordained pastor of the church in Cohansy, N. J., of which he continued in charge till his death, February 11, 1839. His labors were numerous and faithfully performed, and his ministry was, on the whole, prosperous. Few have ever cultivated one field for so long a period, and made it so largely productive.

MR. MATTHEW RANDALL.

Matthew Randall was born in London, England, August 22, 1760. Having been thoroughly educated for

a mercantile life, and having, by association with the friends of American liberty, acquired a strong preference for republican institutions, he emigrated to this country soon after the peace of 1783, and commenced business in Philadelphia, where, with the exception of three years, he constantly resided. During that interval, passed in Burlington, N. J., he was baptized, September 6, 1801, by the Rev. Dr. Staughton. Of the church in Burlington he remained a member until his death in Philadelphia, September 14, 1833.

Mr. Randall was highly esteemed in Christian circles, and his early familiarity with Robert Hall, and Drs. Ryland and Stennett, was of importance to him in matters of theology, as well of taste and piety. His house was the resort of Baptist ministers from all parts of the country, and there, during the memorable Convention in May, 1814, committees held their meetings for consultation. He was a good writer and an impressive speaker; but his most conspicuous trait was benevolence, manifested in generous care for the happiness of others. Having the confidence of the authorities of Pennsylvania, he was appointed to several important offices, the duties of which he creditably performed. His richly stored memory, his powers of conversation, and his vivacity of spirit and manner, made him to the last an agreeable companion. After his decease, an obituary notice in one of the Philadelphia papers spoke of the stability of his religious faith, and said "he laid his gray hairs upon the pillow of death with a confident hope, not in his own works, but in the merits of the Redeemer of the world."

REV. JOHN SISTY.

John Sisty was born near Newark, Del., March 26, 1783. He was baptized by the Rev. Thomas Ustick, July 4, 1803, and became a member of the First Baptist Church in Philadelphia. Engaged in business in Phila-

delphia as a manufacturer of pocket-books, he was thrifty and successful. When the Sansom Street Baptist Church was organized, he became one of its constituent members. Soon after, he removed his relation to the Baptist Church in Mount Holly, N. J., where he commenced the employment of his gifts in public speaking, and, August 13, 1814, he was regularly licensed by that church to preach the Gospel. In August, 1817, he commenced preaching in a school-house in Haddonfield, N. J., — a Quaker settlement. June 11, 1818, a church was there constituted, of which, in August, 1819, he was ordained the pastor. He served that people faithfully, without any compensation for his services, and even advanced them funds to enable them to build a house of worship. After a pastorate of nineteen years, he resigned, September 30, 1838. The closing year of his labors was marked by a precious revival that greatly strengthened the church. The following minute, made with his own hand, is in the record-book of the Haddonfield Church: — "Resigned my pastoral charge of the Baptist Church in Haddonfield, September 30, 1838. But few churches and ministers continue so long in harmony and unbroken friendship. Much of imperfection and unworthiness have marked the tenor of my way, but by the grace of God we are what we are." The remainder of his life was passed in Philadelphia, where he died, October 2, 1863, the last of the thirty-three who organized the Baptist General Convention.

MR. STEPHEN C. USTICK.

Stephen C. Ustick, son of the Rev. Thomas Ustick, was born in the city of New York in the year 1773. He learned the art of printing in Philadelphia, and afterwards engaged in business in Burlington, N. J., where, on a profession of his faith, he was baptized by the Rev. William Staughton, then pastor of the Baptist Church in

that place. He was also a deacon of the Burlington Church. For many years he was actively devoted to secular pursuits, yet manifesting a deep concern for the prosperity of Zion, and ever foremost among laymen in promoting evangelical interests. In the later years of his life he resided for some time in Washington, and was a deacon in one of the Baptist churches in that city. In 1835 he removed to Batavia, O., where he died, November 11, 1837.

REV. WILLIAM ROGERS, D. D.

William Rogers, son of William and Sarah, was born in Newport, R. I., July 22, (O. S.) 1751. In September, 1765, he entered Rhode Island College, then located at Warren, and, in 1769, completed his course, as one of the first class graduated by that institution. At the age of nineteen, giving evidence of a deep spiritual change, he was baptized and received as a member of the Second Baptist Church in Newport. Having fixed upon the ministry as his vocation from God, he was licensed by his Church in August, 1771, and, May 31, 1772, was ordained as pastor of the First Baptist Church in Philadelphia. In March, 1776, he was appointed by the Pennsylvania Legislature chaplain of their military forces, and entered patriotically upon the service. In June, 1778, he was promoted to a brigade chaplaincy in the Continental Army, and continued in that office till June, 1781, when he resigned, and gave himself for a few years to the preaching of the Gospel in destitute places. In 1789 he was appointed Professor of English and Oratory in the College and Academy of Philadelphia, and, two years later, was elected to a similar professorship in the University of Pennsylvania. In 1803 he resumed, by invitation, the pastorate of the First Baptist Church in Philadelphia, but retained it less than two years. The remainder of his life was spent in more quiet pursuits.

He was widely known, and his correspondence, both domestic and foreign, was extensive. Few ministers of our denomination have filled a larger place in public esteem. He died in Philadelphia, April 7, 1824.

REV. HENRY HOLCOMBE, D. D.

Henry Holcombe, son of Grimes and Elizabeth, was born in Prince Edward County, Va., September 22, 1762. Not long afterwards the family removed to South Carolina, and Henry at an early age enlisted in the Revolutionary Army, where, for his courage and discretion, he was promoted to an important post of authority. During his military service, he was so convinced of sin as cordially to embrace Christ, and, at the age of twenty-one, united with a Baptist Church. Almost immediately, he was licensed as a preacher, and, September 11, 1785, he was ordained as pastor of the church at Pike Creek, S. C., where his labors were productive of encouraging results. Such was the confidence of his fellow-citizens that they appointed him a member of the State Convention, held in Charleston, to ratify the Constitution of the United States. Subsequently he labored at Euhaw, May River, and Beaufort, preaching with great power, and baptizing many disciples. In 1799 he became pastor of the church in Savannah, Ga., where his services were appreciated and well rewarded. While there, he conducted a literary and religious magazine, and was active in various departments of benevolence, and in efforts to reform the penal code of the State. After having declined invitations to Beaufort, S. C., and the First Baptist Church in Boston, he accepted one from the First Baptist Church in Philadelphia, where he commenced service in 1812, and did his work with exemplary diligence, and not without success. He was chosen, in 1814, first Vice-President of the Baptist Board of Foreign Missions, but it was soon apparent that he differed essentially, as did also Dr. Rogers, the other Vice-

President, from the majority of the Board in respect to questions of missionary policy, and from that time his remaining years were not altogether undisturbed by controversy. He was highly esteemed by his people, and ended his labors with them only with his death, May 22, 1824.

Dr. Holcombe was eminently positive in his views and teachings, and inflexible in the maintenance of what he believed to be right. His sermons indicated a clear understanding of his message; his style of address was plain and impressive. As a writer, he was lucid and strong, and sometimes pungent. In the later years of his life, he advocated the principles of the Peace Society, taking extreme ground with respect to the sinfulness of all war.

REV. WILLIAM STAUGHTON, D. D.

William Staughton, son of Sutton and Keziah, was born in Coventry, Warwickshire, England, January 4, 1770. At the age of fourteen, his parents then residing in London, he was sent to Birmingham to learn the business of a silversmith. While there he experienced the power of converting grace, and united with the Baptist Church under the pastoral care of the Rev. Samuel Pearce. Believing it his duty to preach the Gospel, he soon commenced a course of study at the Bristol Theological Institution. While there, his preaching in the neighboring churches drew crowds of hearers, and he was regarded as a young man of uncommon promise. He received several urgent calls to settle; but, cherishing a purpose to emigrate to the United States, he declined them all. Providentially, the way was opened, and he came to this country in 1793, and accepted the pastorate of the church in Georgetown, S. C. There he quickly became popular; but the unfriendliness of the climate to his health, and his decided repugnance to the system of slavery, induced him to seek a Northern residence. At the close of 1795, he removed to New York, and, early in the following year, to Bordentown,

succeeding Dr. Allison in the charge of the Academy. In June, 1796, he was ordained at that place, and for a time preached, not only in Bordentown, but to churches in the vicinity. Subsequently he removed to Burlington, where he had a large and flourishing school, and preached regularly to two churches. In 1805 he accepted an invitation to preach for a year to the First Baptist Church in Philadelphia, and, in 1806, became their settled pastor. In that connection he was eminently successful in gathering a large congregation, and greatly strengthening the Church.

In 1811 his numerous admirers in the city commenced building for him a spacious edifice in Sansom Street, and, having resigned his pastorate in Second Street, he identified himself with the enterprise, and commenced worship in the new house, August 16, 1812. There was the theatre of his best and most laborious services, of his highest popularity, and of his greatest usefulness. Beside frequent preaching and much pastoral work, he performed an immense amount of labor as a teacher of young ministers, as lecturer to classes of young ladies on Natural History, as the editor of a religious periodical, and as the Corresponding Secretary of the Board of Foreign Missions.

On the establishment of the Columbian College, near Washington, he was appointed its President, and removed thither in the autumn of 1823. Soon after he was elected Chaplain to Congress, and in that capacity preached the sermon occasioned by the coincident demise, July 4, 1826, of the two ex-Presidents, John Adams and Thomas Jefferson. Owing to the calamitous financial embarrassments of the College, he was constrained, in 1827, to resign his office as President. Returning to Philadelphia, he preached for a time to the church in New Market Street, and was invited to become their pastor, and, about the same time, was elected President of a new Literary and Theological Institution at Georgetown, Ky. He decided to accept the latter, and was on the way to enter upon his duties, when he was

arrested, at Washington, by disease that ended his valuable life, December 12, 1829.

As a preacher, Dr. Staughton had eminent qualities. His personal appearance was commanding; his voice had great compass, flexibility, and sweetness; his modes of illustrating truth were various and impressive; his diction was rich and often elegant. In the selection of subjects adapted to occasions, he had a happy facility. At times he was surpassingly eloquent in both thought and action. In social life he was courteous and gentlemanly, and in geniality of spirit and easy affability he was equalled by few. His pupils remember him with filial affection. On their minds and characters he left his mark in deep, indelible forms. All attempts to imitate him have nevertheless been failures.

REV. WILLIAM WHITE.

William White was born in the city of New York, July 26, 1768. Prior to the Revolution his parents removed to Philadelphia, and his father entered the naval service. William accompanied him on one cruise, and though the vessel was victorious in one engagement, it was afterwards captured by the enemy, and young White, with his elder brother, was taken to New York, and confined in the "Jersey Prison Ship." During his service in the navy, he became decisively impressed with the necessity of a life of faith, and when liberated from imprisonment, returned to Philadelphia and was baptized into the First Baptist Church. About 1790 he settled at Roxborough, near Philadelphia, and, supplying evidence of a call to the ministry, was licensed to preach by the church in that place, October 26, 1793. and a year afterwards, was ordained. October 24, 1795, he became pastor of the church at New Britain, Bucks County, also officiating at the neighboring church in Montgomery. In 1805 he accepted the pastoral care of the Second Baptist Church in Philadelphia, then in its infancy. He soon took

a prominent position among the ministers of the city, and acquired reputation as a popular speaker and an earnest disputant. He remained with that church until 1817, when he left, under a cloud, and went to Ohio. In November, 1822, he was fully reinstated in the fellowship of the Second Church, and soon after became pastor of the Baptist Church in Lancaster, O. He was also pastor of the Muddy Prairie Church and the Chillicothe Church. After a varied life he died, February 14, 1843.

Mr. White was a self-educated man, and was an attractive and popular preacher. He not only became a good theologian, but also acquired a fair knowledge of the Latin, Greek, and Hebrew. A production of his pen on Christian Baptism was published in 1808. During the later years of his life, he was engaged in the preparation of a work on the General History of the Baptists in the United States during the previous century. Unfortunately, his voluminous manuscripts were destroyed by the great fire which desolated the town of Chillicothe.

REV. JOHN P. PECKWORTH.

John Purnell Peckworth was born in England, about the year 1770, and came to America alone shortly after the peace of 1783. He first settled in Wilmington, Del., where he experienced the power of saving grace, and was baptized by the Rev. Thomas Fleason. Having removed to Philadelphia, he joined the First Baptist Church in that city. In 1802, he was licensed by the Church to preach, and, in 1808, was ordained to the work of the Gospel ministry. The following year, with a number of other members of the First Church who resided in the southern part of the city, he formed the Third Baptist Church, becoming its pastor. There he labored till 1823, when he removed to Baltimore. Soon afterwards he returned to Wilmington, and became pastor of the Baptist Church in that town.

After service of about nine years he settled in Alexandria, D. C., but finally returned to Wilmington, where he died, March 7, 1845.

Mr. Peckworth was an earnest, devoted Christian, soundly evangelical in his belief, and largely favored with the Divine blessing upon his labors. Though deficient in early literary culture, he was an acceptable preacher; and, for his purity of character and zeal in his Master's work, was highly esteemed by his brethren in the ministry, and by the churches he faithfully served.

REV. HORATIO G. JONES, D. D.

Horatio Gates Jones, son of the Rev. David Jones, was born in Eastown, Pa., February 11, 1777. His earlier years were employed, partly in study and partly in agricultural labor. At the age of nineteen he entered the Bordentown Academy, and received instruction first from the Rev. Dr. Allison, afterwards from the Rev. Dr. Staughton. Believing himself to have been regenerated by the Holy Spirit, he made a public profession of his faith by baptism, June 24, 1798, and united with the church in his native town. Two years later he was licensed by that church to preach the Gospel. His first settlement as pastor was at Salem, N. J., where he was ordained, February 2, 1802. His ministry there was much blessed; but, compelled by enfeebled health to relinquish its duties, he retired, in 1805, to a farm in Roxborough, near Philadelphia. From this time, as his health would permit, he preached on the Sabbath where he could render good service, but chiefly at Lower Merion, where he had the pleasure of seeing a church constituted, and a place of worship erected. Of that church he was pastor the whole remainder of his life. In addition to the charge of a farm, he was active in civil affairs, and gratuitously performed the duties of some important positions of honor and usefulness. For several years he was Recording

Secretary of the Baptist Board of Foreign Missions, in whose work he felt a deep interest. His labors in behalf of education, especially the education of young men for the Christian ministry, were many and wisely directed. Of the University at Lewisburg he was the first Chancellor, and, for twenty-four years, was President of the Philadelphia Baptist Association. His death occurred December 12, 1853.

Naturally unambitious and retiring, Dr. Jones never assumed to be a leader; but his qualities were such as induced others to give him prominence, and, when once placed in position, he never disappointed their expectations. His judgment was sound, his love of order strong, his firmness, tempered by courteousness and urbanity, not easily shaken. With a keen discrimination of character, and a hatred of all shams, he had great power of rebuke, which he used sparingly and always in the service of truth. As a preacher he was eminently evangelical, and his sermons abounded in vigorous thought carefully expressed. In domestic life he was a rare model of combined amiableness and dignity. Long a widower, with a large family of children, he ruled his own house well, happily uniting in government both paternal authority and maternal influence.

REV. SILAS HOUGH, M. D.

Silas Hough, was born in Warminster, Bucks County, Pa., February 8, 1766. In early life he learned the business of millwright. When about thirty years old he became the subject of renewing grace, and joined the Montgomery Church by baptism, May 8, 1796. After devoting himself to various pursuits, he found a necessity laid upon him to preach the Gospel, and, possessing more than ordinary abilities for that work, he was cordially licensed by the Montgomery Church, August 13, 1803, and, June 7, 1804, was ordained. Soon after he accepted the pastoral care of that church, with the stipulation that he should preach two Sab-

baths every month at New Britain. On account of impaired health he resigned his charge of the Montgomery Church, December 8, 1821, but continued for a time to supply the pulpit. For several years he practised medicine in addition to his other duties. He died May 14, 1823.

He was highly esteemed by his brethren, and his death was formally noticed by the Philadelphia Baptist Association in terms that indicated their appreciation of his "amiable character and exalted virtues."

REV. JOSEPH MATHIAS.

Joseph Mathias, son of Thomas and Elizabeth, was born in Hilltown, Bucks Co., Pa., May 8, 1778. Early in life he became a Christian, and was baptized, September 29, 1799. By the Hilltown Church he was licensed to preach, January 19, 1805, and ordained as an evangelist, July 22, 1806. He was never a pastor; but, though burdened with the active oversight of a large farm, yet, from the time of his ordination till his death, seldom a Sabbath passed that he did not preach, either to some regular church, or at some out-station. The accounts given of his spiritual labors in various departments indicate that he was devotedly industrious in his Master's service. He preached in all 6,875 sermons, and in numerous other forms dispensed the Word of Life, sowing beside all waters. His brethren honored him with various appointments, showing how great was the confidence reposed in him. He wrote much for the religious press, and, as a diligent collector of facts, was very serviceable to Dr. Benedict by supplying valuable materials for his History of the Baptists. His preaching excursions were numerous, extending, at different times, to nearly every part of his native State. He died suddenly March 11, 1851.

Mr. Mathias was a ready, easy writer, concise and vigorous in style, with little attempt at ornament. His theology, elaborated by a strong mind, was eminently Calvinistic; and

yet he was not fettered by it, for, in his appeals to the impenitent, he was peculiarly earnest and fervent.

REV. DANIEL DODGE.

Daniel Dodge was born in Annapolis, N. S., December 1, 1777. His parents having removed to that Province from Massachusetts, they were prompted by patriotic motives, soon after his birth, to return to that State and share with her the fortunes of the Revolutionary War. At the age of eighteen he became a believer in Christ, and united with the Baptist Church in Woodstock, Vt. Persuaded that it was his duty to preach the Gospel, he persevered, through many difficulties, and, in 1797, was licensed by the Baptist Church in Baltimore, Md. After preaching about five years in Maryland and Virginia, he was settled over the church in Wilmington, Del., where he labored nearly twenty years with marked success, and then was pastor, successively, of the churches in Piscataway and Newark, N. J. In 1839 he removed to Philadelphia, where he was pastor of a church, and where, in holy triumph, he died, May 13, 1851.

His memory is fragrant in the recollection of thousands. He passed through an extended ministry with an irreproachable character, and with the confidence of all who knew him. Peaceable and conciliatory in spirit, and genial in all his bearing, he was warmly loved, and his presence in the meetings of his brethren was hailed as sunlight. With few advantages of early education, he was studious, and his public ministrations were always acceptable. The fruits of his toil were many, attesting to his laboriousness and fidelity. Few pass through so long a life with a better record.

REV. LEWIS RICHARDS.

Lewis Richards was born, in 1772, in Cardiganshire, South Wales. At the age of nineteen he professed religion

among the Independents, and, intent on the ministry, studied for a time at Lady Huntingdon's College. Having emigrated to America, and become enlightened in regard to the Christian ordinances, he was baptized by the Rev. Dr. Furman, at the High Hills of Santee, S. C., in 1777, and soon after was ordained at Charleston. After preaching for a time in different parts of South Carolina and Georgia, and on the Eastern Shore of Virginia, he accepted the pastoral care of the First Baptist Church in Baltimore, Md., and entered upon his labors in 1784. In that connection he remained thirty-four years. He died February 1, 1832.

During his long residence in Baltimore, he was highly esteemed for his uniform probity, and his unwearied devotion to the duties of his profession. In his preaching he was distinguished for a happy combination of the doctrinal, experimental, and practical. In private life, as well as in public, his reputation was unsullied.

REV. THOMAS BROOKE.

Thomas Brooke was a native of Stockport, Cheshire, England. His early training was under the best of Christian influences, and they were blessed to his conversion; but, as his mind was unsettled with respect to the mode of baptism, and as parental influence was opposed to the ecclesiastical tendencies he manifested, he did not profess Christ till after his arrival in America. He landed at Boston in the year 1806, and soon after was baptized at Charlestown, Mass., by the Rev. William Collier. Subsequently he became a preacher of the Gospel, and was ordained as pastor of the Baptist Church at West Creek, Cumberland County, N. J. Afterwards he removed to Baltimore, Md., where for a time he preached, and also taught a school. He died peacefully at Baltimore, June 29, 1819.

REV. LUTHER RICE.

Luther Rice, son of Amos and Sarah, was born in Northborough, Mass., March 25, 1783. In his nineteenth year he became a subject of renewing grace, and, March 14, 1802, united with the Congregational Church in his native town. Having decided to enter the ministry, he commenced preparatory studies, and, in 1810, graduated at Williams College, and immediately after became a theological student at Andover. His attention had previously been directed to the wants of the heathen world, and, when the way was opened, he promptly offered himself as a missionary, and with several others was appointed by the American Board of Commissioners for Foreign Missions. As it was feared that the whole number, six, would be greater than could be supported, he was accepted only on condition that he would occasion the Board no expense for his outfit and passage. With that condition he cheerfully complied, and in a few days raised, by personal application, the required amount. He was ordained at Salem, Mass., February 6, 1812, and on the 24th of the same month sailed from Philadelphia, in the ship *Harmony*, for Calcutta. While on the voyage, his studies led him to examine the Scriptures with reference to baptism, and, after his arrival in India, his convictions became such as he felt bound, at whatever sacrifice, to make practical. November 1, 1812, he was baptized by the Rev. William Ward, of Serampore.

After mature deliberation he concluded to return to America, and endeavor to induce the Baptists in the United States to engage in systematic efforts for the evangelization of the Pagan world. Immediately on his arrival, in 1813, he applied himself vigorously to the work, and had the pleasure of seeing, in May, 1814, the organization of a General Society for Foreign Missions. His purpose unquestionably was to return to India; but the home work grew on his

hands, and his brethren were disinclined to have it transferred to others. As he journeyed extensively, he was deeply impressed with the importance of elevating the standard of education in the Baptist ministry, and this prompted him to devote much time and strength to the establishment of the Columbian College. Having, in 1826, ceased to be the Agent of the General Convention, he devoted himself from that time wholly to the interests of the College.

His labors, for twenty-three years, were earnest, untiring, self-sacrificing, till, worn out by their severity, he fell asleep near Edgefield, S. C., September 25, 1836.

Mr. Rice was a man of strong mental forces and uncommon power of physical endurance. As a preacher, especially in the exposition of Scripture, he had extraordinary ability. His chief practical error consisted in laying foundations of greater breadth than his command of means for the superstructure would justify His success in the first few years of his favorite enterprise made him self-confident, and, in some of his measures, unduly adventurous. It was characteristic of him to be hopeful and determined. Hence, no one ever saw him disheartened, or otherwise than buoyant in spirit and sure of success. And to his credit it should be recorded that, amid all the evidence of grievous mistakes in the management of financial interests, the most searching investigation has never yet left the shadow of suspicion upon his purity of intention. He was eminently unselfish ; he lived, labored, and suffered for others. Notwithstanding his errors, there was in his character true moral grandeur.

REV. ROBERT B. SEMPLE, D. D.

Robert Baylor Semple, son of John and Elizabeth, was born at Rose Mount, King and Queen County, Va., January 20, 1769. Having been educated under a competent classical teacher, he commenced the study of law, and, though trained by a Christian mother, was inclined to be

sceptical. But the Spirit of God wrought in him effectually, and, by changing his heart, changed also his plan of life. By education he had a preference for the doctrines and forms of the Episcopal Church; but, by the study of the New Testament, he was led in a different direction, and, in 1789, joined a Baptist Church. Immediately he resolved, under plain indications of duty, to devote himself to the Christian ministry. After preaching a few months at various points near his home, he was ordained, September 20, 1790, as pastor of the Bruington Baptist Church, in King and Queen County, and there he sustained the relation through life, a period of forty-one years. His residence was at Mordington, on a farm which he superintended, and there, for many years, he had charge of a school. From these two sources he derived mainly his support, and acquired considerable property. His labors as a preacher were in great demand, and in several parts of Virginia he travelled much, performing valuable service to feeble churches. Excelling as a presiding officer, he was usually placed in that position, ever filling it with propriety and dignity. Three times, triennially, he was elected President of the Baptist General Convention.

When the Columbian College had become deeply involved in debt, he was invited by the Board of Trustees to take charge of its financial affairs. To this, at a great personal sacrifice, he consented, and entered upon the service in July, 1827. He commenced his work with great discretion and energy, but did not live to see it accomplished. He died at Fredericksburg, Va., December 25, 1831.

Dr. Semple was distinguished for gravity of deportment, firmness of purpose, and sound, practical wisdom. Among the Virginia churches he was venerated as an apostle. He wrote some for the press; but his main strength lay in the pulpit and in the chair of the deliberative assembly. He was one of the most useful men of his period.

REV. JACOB GRIGG.

Jacob Grigg was born in England about the year 1772. When very young he professed faith in Christ, and joined a Baptist Church, and soon began to preach. While prosecuting a limited course of study at the Bristol Academy, he offered himself and was accepted as a candidate for service in a new mission at Sierra Leone, Africa. To that work he, with a Mr. Rodway, was publicly designated, September 6, 1795, by the English Baptist Missionary Society. He reached Africa in December, and settled at Port Logo; but, having embroiled himself in disputes with one of the principal colonists, he was dismissed, first by the Governor and afterwards by the Society. This occurred in the latter part of 1796. He then came to America and settled at Norfolk, Va., preaching there and at Portsmouth and Upper Bridge. After a few years he removed to Kentucky, and then to Ohio. About the year 1809, he returned to Virginia and settled in Richmond, where he opened a school, and at the same time preached, either for the First Baptist Church, or in the adjacent country. In December, 1815, he became pastor of the Lower Dublin Church, Pa., and afterwards was pastor of the New Market Street (now Fourth) Church in Philadelphia. In 1819 he returned to Virginia, and was employed either in teaching, or as an itinerant preacher. He died in Sussex County, Va., in 1836. He possessed extraordinary powers of mind, and was remarkable for a retentive memory. He is described as a very eloquent speaker; but, owing to some infirmities of spirit, he was not long popular in any place.

REV. JAMES A. RANALDSON.

Of this brother the writer has been unable to obtain any definite information, except that he preached for a time in North Carolina, and then, by appointment from the Board, as

stated in the narrative, removed to Louisiana to labor as a domestic missionary. His letters, as published prior to 1826, were dated at various places on the Mississippi River, but mainly at St. Francisville, and indicate intelligence, piety, and devotion to his Master's work. Men are living who could furnish sufficient facts for present purposes; but, unfortunately, they are inaccessible. It is known that he died many years since, but when or where, it is impossible now to ascertain.

REV. RICHARD FURMAN, D. D.

Richard Furman was born in November, 1755, at Esopus, in the then Province of New York. In his early childhood his father removed to South Carolina, and settled at the High Hills of Santee. He had good facilities for intellectual culture, and, under judicious, evangelical training, became decidedly pious, giving promise of an active, useful Christian life. Encouraged by the church into which he had been baptized, he began, at the age of eighteen, to preach the Gospel, and, in 1774, was publicly ordained; and such were the attractions of his character and eloquence, that his services were in great demand, and resulted in the establishment of several churches. When the State was invaded by the British forces, he, being patriotically devoted to the cause of American Independence, was compelled to retire, and removed with his family, first to North Carolina, and then to Virginia, in both of which States he fulfilled his duties as a minister, and maintained his character as a patriot. After the danger was passed he returned to South Carolina, and was settled as pastor at Statesburg, whence, in 1787, he removed to take the pastoral charge of the church in Charleston, which position he held till his death, August 25, 1825, four days previous to the death of Dr. Baldwin. Having been ordained at the age of nineteen, his ministry extended through fifty years; and it was eminently a ministry of purity, dignity, and power.

Dr. Furman was justly regarded as one of the strongest men of his time. His mind was harmoniously developed, and had the uncommon beauty of proportion. In all his bearing he was the Christian gentleman. Esteemed and honored in his own country, he had a high reputation across the Atlantic. By southern statesmen he was regarded as an oracle of political wisdom, and one of them at least has acknowledged indebtedness to him for lessons upon one subject; and thus he contributed to shape a policy that has since been the occasion of unmeasured trouble to our country. Dr. Furman, with all his sagacity, did not foresee the tendency of his theory, and did not live to see any of the results of its practical working. A mind like his would surely have recoiled from issues with which his successors have become painfully familiar.

In spirit and practice, Dr. Furman was eminently humane, and his personal courage in the service of humanity was more than once exhibited in ways that commanded admiration. When Charleston was threatened with a servile insurrection, and terror pervaded all classes, he stood intrepidly firm, and contributed largely to repress the general alarm and restore public tranquillity. During the prevalence of the yellow fever in Charleston, while others were fleeing from the terrible scourge, he remained unfalteringly at his post, actively ministering, at great personal hazard, to the sick and dying, and officiating at the funerals of the dead.

As a preacher, he was distinguished for both solidity of thought and tenderness of spirit. Some of his sermons and addresses on public occasions were published, and are justly regarded as specimens of true eloquence.

He was a member of the Convention that framed the Constitution of South Carolina, and was the first President of the Baptist General Convention, serving two triennial terms, from 1814 to 1820.

Dr. Furman was loved by the good, feared by the wicked, respected by all.

HON. MATTHIAS B. TALLMADGE.

Matthias Burnet Tallmadge was born in Stamford, Duchess County, N. Y., March 1, 1774. In 1795 he graduated at Yale College, and having studied law with Mr. Spencer, afterwards Chief Justice of New York, he commenced practice at Herkimer, in that State. His eminent qualities soon became obvious, and acquired for him an honorable position and a lucrative business. His fellow-citizens elected him, while yet young, to important offices, and such was his reputation as a jurist, that, in 1810, the President of the United States appointed him District Judge for the State of New York. Under the pressure of accumulated duties his health failed, and it was while suffering physical prostration that he was led to consider deeply his spiritual necessities, and embrace Christ as his Saviour. He joined the Baptist Church at Poughkeepsie, N. Y., being baptized by the Rev. Lewis Leonard, August 23, 1812.

The condition of his health rendered it necessary for him to pass every cold season at the South, and hence his name appears on the roll of the Convention in 1814, as a delegate from South Carolina, — his winter residence being in Charleston, though he never removed his relation from the church in Poughkeepsie, at which place he died suddenly, October 8, 1819.

Judge Tallmadge was a man of rare excellence, and his death was deplored as a public affliction. His purity, simplicity, and uprightness caused him to be respected by all as a Christian of the higher type. His powers of mind were capable of dealing instructively with all doctrinal questions; but his favorite topic in conversation was the religion of the heart. Few, in any of the walks of life, have better honored their Christian profession.

REV. WILLIAM B. JOHNSON, D. D.

William Bullein Johnson was a native of Beaufort, S. C., and died at an advanced age, in 1862, in Edgefield District, S. C. A full account of his life and labors it has been impossible to obtain. He was pastor of several churches, as at Euhaw and Columbia, S. C., and also at Savannah, Ga. He was for many years a teacher of a select school, and in that department excelled. He was a gentleman of superior culture and of great refinement of manners, seeming, in general society, reserved and fastidious, but among his intimate friends he was genial, and overflowing with warm, generous affections. In domestic life he was a pattern of the most tenderly amiable combined with the truly dignified. His preaching was eminently didactic, and therefore never popular; but those who sought instruction heard him with profit. He was a deep and accurate thinker, and could state his propositions with great clearness, and support them by a strong array of argument; but from the realm of ornament he gathered very sparingly. His executive ability was superior, but always quiet and unostentatious in its demonstrations. In 1841 he was elected President of the Baptist General Convention, and served in that office one term of three years. He was respected by all who knew him as a man of solid excellence.

HISTORICAL

AND

BIOGRAPHICAL MEMORANDA

OF THE

MISSIONS AND MISSIONARIES OF THE UNION.

By REV. S. F. SMITH, D. D.

HISTORICAL AND BIOGRAPHICAL MEMORANDA

OF

MISSIONS AND MISSIONARIES.

THE present paper is designed to present, in a condensed form, a view of the commencement and progress of our Missions, with notices of all the actors in the great work. It will, of course, be obvious that these notices, whether historical or biographical, must be confined to the barest record of names, events, and dates. The Missions have been considered chronologically, while, for the purpose of facilitating reference, the names of the missionaries have been arranged alphabetically. The hope is cherished that these sketches, brief as they are, will be of service to the friends of Missions.

ASIATIC MISSIONS.

RANGOON.

A Mission was established in Rangoon by Messrs. Chater and Mardon, English Baptists, in 1807. Mr. Mardon left in a few months, and Felix Carey, eldest son of Dr. Carey, joined the station. Soon afterwards Messrs. Pritchett and Brain, of the London Missionary Society, arrived. Mr. Pritchett died in a short time, and Mr. Brain, after a year's residence, removed to Vizigapatam. Mr. Chater remained four years, and translated Matthew's Gospel, which was printed at Serampore. Subsequently he relinquished the Mission, and removed to Ceylon.

Mr. Carey was joined by a young man from Calcutta.

The latter soon left the station, however, and Mr. Carey removed to Ava, having accepted a government office, August 1815.

Rev. Adoniram Judson and wife sailed from Salem, Feb. 19, 1812, and arrived at Calcutta, June 17, 1812; after various trials and sojourning in Calcutta, the Isle of France, and Madras, they sailed from the latter place, June 22, 1813, and arrived in Rangoon, July 13, 1813, at which date the Mission commenced. The mission-house in Rangoon was two miles from town, situated among trees, a large piece of ground being attached, with a number of fruit-trees. Early in 1814, nearly the entire city of Rangoon was burned; but the mission property was unharmed, having been removed from Mr. Judson's temporary residence in town to the mission-house built by Mr. Carey. A Burman grammar and tract in Burman were completed by Mr. Judson, Aug. 3, 1816.

Mr. and Mrs. Hough arrived at Rangoon, Oct. 15, 1816. First church in Rangoon organized, consisting of the Judsons and Houghs, Nov. 1816. A press and fount of Burman types were presented to the Mission by the Serampore brethren, in 1816. The "View of the Christian Religion" and "Catechism" were printed and put in circulation, Feb. 1817. The first inquirer concerning religion presented himself, March 7, 1817.

Mr. Judson sailed from Rangoon for Chittagong, Dec. 25, 1817, for health, and to procure aid from one of the Arracanese Christians at that place, in the more public proclamation of the Gospel. On account of various adverse occurrences he did not return till Aug. 2, 1818. Mrs. Judson commenced a regular meeting for females, with an attendance of between 20 and 30, in Jan. 1818. Mr. Hough embarked for Calcutta, July 5, 1818, with the mission effects, but returned, the ship being unable to proceed. Messrs. Colman and Wheelock and their wives arrived at Rangoon, Sept. 19, 1818.

The cholera made its first appearance in Burmah in 1818.

Public worship in Burman commenced, April 4, 1819, the congregation numbering 15, besides children. The first *zayat* was completed and opened for public instruction, April 24, 1819. It was built under the superintendence of Mr. Judson, and cost about $200. Moung Nau, the first convert, reported, May 5, 1819. He was baptized, June 27, 1819. The Lord's Supper first administered — a Burman being one of the communicants— in two languages, Burman and English, July 4, 1819. Mr. Wheelock, in feeble health, sailed with Mrs. W. for Calcutta, Aug. 7, 1819, and was drowned on the passage.

Two more converts, Moung Thah-la, a young man, and Ko Byaa, aged 50, were baptized, Nov. 7, 1819, and the first Burman prayer-meeting was held Nov. 10. Present, Mr. Judson and the three converts. On the 14th the three Burman converts repaired to the zayat and held a prayer-meeting of their own accord. About this time a spirit of persecution began to manifest itself.

Messrs. Judson and Colman determined to visit the King at Ava, 350 miles from Rangoon, with a view to secure religious toleration. They embarked, Dec. 21, 1819, and arrived at Ava, Jan. 25, 1820; presented their petition to the King, Jan. 27. On their return arrived in Rangoon, Feb. 18, 1820. It was proposed to form a station provisionally at Chittagong, Feb. 20, 1820. Accordingly Mr. and Mrs. Colman embarked for that place, March 27, where they arrived, June, 1820; Mr. Colman died the following month. Moung Shwaba was baptized in the evening of April 2, 1820. Mah Menla, the first female convert, 51 years old, was baptized by lantern-light, after 9 o'clock in the evening, July 18, 1820. Next after Matthew, Mr. Judson translated Ephesians, which was finished, April 20, 1820.

Moung Ing, who appeared as the second Burman inquirer (Aug. 28, 1819), was baptized, March 4, 1821. April 25, 1821, the zayat was again opened which had been closed

since March, 1820. Mr. Judson had been absent from Rangoon with Mrs. J. on account of her health. Moung Shwaba was employed as the first assistant in the mission, June 4, 1821. The first Christian marriage of Burmans was solemnized, July 3, 1821. The bridegroom was Moung Thah-la, the second convert. He died of cholera, in great peace of mind, in November following. The Gospel and Epistles of John were finished, July 14, 1821. Mrs. Judson embarked for Calcutta on her way to America, Aug. 6, 1821. Moung Thah-a, afterwards pastor at Rangoon, was baptized, Aug. 20, 1821. The eighteenth Burman convert was baptized, Aug. 21, 1821. Dr. and Mrs. Price arrived at Rangoon, Dec. 13, 1821.

Mr. Hough and family returned from Calcutta to Rangoon, Jan. 20, 1822. Messrs. Judson and Price, by direction of the King, left Rangoon for Ava, Aug. 28, 1822; arrived at Ava, Sept. 27, 1822. Mr. and Mrs. Wade arrived at Rangoon, Dec. 5, 1823. The translation of the New Testament finished, June, 1823. The work of translating the Scriptures was interrupted by the first war with Great Britain, from this time till 1829. Messrs. Wade and Hough removed to Calcutta and Serampore at the beginning of the war. Mr. H. printed at Serampore 500 copies of the revised translation of Matthew. Mr. and Mrs. Wade studied the language, and Mr. W. superintended the printing of a Burman dictionary by Dr. Judson.

After the war Ko Thah-a returned to Rangoon, gathered the remnants of the church, and preached the Gospel. His labors were blessed. Some were converted and asked for baptism. He consented; but afterwards doubting his right to baptize, he visited Maulmain for counsel. He was ordained pastor of the church at Rangoon, Jan. 4, 1829, at the age of 57 years. By the middle of August that year he had baptized 3, and had 30 hopeful inquirers.

Mr. and Mrs. Wade went to Rangoon, Feb. 1830; returned to Maulmain, July, 1830; much religious interest

was awakened. Persecution was threatened. During 1831 a surprising spirit of inquiry prevailed. The Rangoon church in the beginning of the year numbered 30; 7 were added during the year. March 4, 1831, there were 3 churches in Burmah, and about 200 baptized converts, besides those who had died. Mr. J. T. Jones was designated to Rangoon in 1831. Schools were discontinued, under the pressure of persecution, in 1832.

Mr. O. T. Cutter arrived at Rangoon with a printing-press, on his way to Ava, Sept. 27, 1833, where it remained till 1835, when it was returned to Rangoon. In October, of this year, great numbers of Karens visited the Mission. Ko Thah-byu was Karen assistant. Tannah and Pahlah were native preachers. There were 9 baptisms during the year; total membership, 42; a native pastor of the church and 3 assistants. Rev. Mr. Webb and wife arrived at Rangoon, Feb. 19, 1834, from Maulmain. Mr. and Mrs. Bennett left Rangoon for Maulmain, Feb. 26, 1834. This year nearly every native Christian in Rangoon was fined. Mr. and Mrs. Howard arrived at Rangoon, Dec. 26, 1834.

There were three churches in Rangoon — Burman, English, and Karen — on the 1st of Jan. 1835. In March, 1835, three aged Karens came to Rangoon, five days' journey, to inquire about the way of life. They had never seen a Christian or a Christian book, but were directed by Burmans who told them they had seen Christian books. Mr. Webb baptized 10 Karens, his first baptism, Sept. 15, 1835.

In 1836 the members were chiefly scattered on account of persecution, and few residents of the city acknowledged themselves Christians. 29 Karens had been baptized by Ko Thah-byu, and 60 or 70 more awaited the ordinance. In 1836 Ko Thah-byu was transferred to Maubee. In 1836 and 1837 a copy of the "Balance" and "Catechism" was given to every family, and to nearly every person who could read, in Rangoon and vicinity. During the latter year hundreds called at the veranda daily to hear preaching. Mr.

and Mrs. Ingalls arrived at Rangoon, Oct. 3, 1837. In 1837 and 1838 Mr. Abbott made repeated excursions to Pantanau and Maubee. Mr. Simons labored in the Burmese department, and Mr. Abbott in the Karen.

Four Karens imprisoned in consequence of becoming Christians, Aug. 1838. Mr. Abbott baptized, between Nov. 1837 and Sept. 10, 1838, 117 persons, — one of them a woman, in Pantanau, aged 120 years. Mr. Abbott's school for native preachers numbered 25 pupils. Messrs. Abbott and Simons left Rangoon for Maulmain, Nov. 24, 1838. The churches were left for several months to the care of native assistants.

There were several hundred Karens waiting for baptism in the beginning of 1839. In Rangoon, Maubee, and Pantanau are three churches, consisting of 387 members. In Nov. 1839, Messrs. Abbott and Kincaid visited Rangoon. Fourteen only of the church (Burmese) remained. At the same time in Pantanau from 600 to 1000 were supposed to be Christians. Baptized Christians residing in Maubee, in 1839, 323; in Pantanau, 48. In 1840, there were 398 church-members, and 3 stations, viz: Rangoon, Maubee, and Pantanau.

In 1842 Rangoon was without a missionary, and the church dilapidated. But among the Karens the Gospel had free course. Whole villages turned to God, and numerous churches with native pastors sprung up, particularly in the province of Bassein. Several hundreds passed over the Arracan mountains to be baptized. In Jan. and Feb. 1842, 259 were baptized, and from them were constituted the Karen churches in Arracan. Total church-members connected with the Rangoon Mission, 774.

In the report of 1844 Rangoon was included under Maulmain, as a sub-station. From this time till 1853, the residence and labors of American missionaries were inconstant; persecution prevailed during some years, and the work was seriously interrupted. In 1844 the reoccupation of Rangoon

was held questionable. The church suffered many trials and temptations. All but one remained steadfast. Twelve, baptized by Mr. Vinton, were added to the Karen church. The place was visited by Messrs. Stevens and Ingalls this year.

In 1845 Romish emissaries at Rangoon insinuated themselves among the Burmans.

In the first half of 1846, 1000 were added to the Karen churches in the region of Rangoon.

In Feb. 1847, Dr. Judson removed temporarily to Rangoon. The church had 20 nominal members, many of them scattered. A new church was organized of 4 members, subsequently enlarged to 11. Sabbath services were instituted, and two baptized. But the governor of Rangoon was opposed to the propagation of Christianity. Dr. Judson proposed to obtain countenance at Ava. But funds requisite for such a journey failing, he returned to Maulmain.

In 1850, one native assistant apostatized and the other died. In Rangoon district were two churches and 861 members. In the spring of 1851, Messrs. Kincaid and Dawson resided temporarily at Rangoon, preparatory to a removal to Ava. Mr. Vinton also settled at Rangoon. Mrs. Vinton had a school of 185 Karens, the largest ever taught. Converts gathered together. Up to March, 1852, 75 had been baptized; three new out-stations were formed, and buildings at Kemendine commenced. In Feb. 15, 1852, war was declared; Rangoon fell into the hands of the British Government. Dec. 20, 1852, all the province of Pegu was incorporated with British India. In Jan. 1852, the church at Rangoon, under the pastoral care of Ko Thah-a, numbered 19; before the close of the year the number increased to 26. Mr. Kincaid went to Rangoon, April 13, 1852. Burman service was commenced, June 20, 1852. Dr. Dawson opened a hospital.

Second church was organized at Kambet, four miles north of Rangoon, Feb. 1853. The station of Rangoon was resumed, 1853; Messrs. Ingalls, Dawson, and Vinton. In

1853, 2 stations, 32 out-stations, 5 missionaries, 6 female assistants, 29 native assistants; baptized, 67; in two years, 106. In December a Buddhist priest and nun were baptized. The Mission had 2 schools and 2 hospitals. In Karen department 6 new churches organized; two associations, consisting of 20 and 13 churches, respectively; 3 ordained preachers; 366 baptized, or 441 in twenty months. Total, 1467. 1854. — *Burman Department.* — One station; 4 out-stations; 3 missionaries, one a physician; 3 female assistants; 8 native preachers and assistants. *Karen Department.* — 28 out-stations; 1 missionary; 2 female assistants; 23 native assistants.

Donabew first visited by Mr. Brayton, Jan. 1854. Took up his residence there in March; 5 churches were formed during the first year. Baptized in Donabew district in one year, 125; by Mr. B., 75; by a native pastor, 50. Mission-house in Rangoon, occupied by Mr. Ingalls, consumed, Feb. 16, 1854. Pegu and Maubee Associations formed in Jan. 1854. Pegu Association, 13 churches, 778 members; Maubee, 13 churches, 777 members. Pazoondoung (Burmah) Church organized Aug. 1854; Kemendine, Feb. 11, 1855. Total in four churches in this connection, 140.

At the Maubee Association, in Feb. 1855, 27 churches were represented, four of them Burman. Additions during the year, more than 700. In the Pegu Association the native assistants are supported almost wholly by the Karens. Native pastor ordained at Kemendine, Oct. 1855.

The out-station at Thongzai adopted, and a native assistant placed there in 1855. It is on the river Lyne, above Rangoon. Baptized in the Burman department, 31; total members, 160. Pegu Association, 1855, churches, 14; baptized, 78; members, 876. Maubee Association, churches, 31; baptized, 283; members, 1552. Total, 2428. Pupils, 704. Mr. Brayton removed, May, 1855, from Donabew to Kemendine.

Mr. Ingalls died, March 14, 1856, after a service of 21

years. Ko Thah-a, the pastor at Rangoon, died, March 26, 1856. Ko En, formerly at Maulmain, was chosen pastor in his stead.

A corrected list gives the number baptized at Rangoon, from 1813 to June, 1856, 227. Received from other churches, 26; died, excluded, and suspended, 60; dismissed, 92. Irregular members who do not attend worship, 29. Members who cannot be found, 17. Present members, 55.

Rangoon and Kambet, the only Burman churches mentioned; Pazoondoung and Kemendine are in abeyance. Baptized, 9; total, 105. Maubee Association, baptized, 86; total, 1482; Pegu Association, 14 churches; baptized, 64; total, 892. Total in the two Associations, 2374. Pupils in village schools, 600.

Mr. and Mrs. Stevens, returning from the United States, arrived at Rangoon, March, 1857. Dr. Dawson's mission-house, zayat, and chapel were burned in April, 1857. The zayat was rebuilt. Friends in Calcutta sent about 2260 rupees to repair the damage by fire, and more than 600 rupees for ordinary mission purposes. In 1857, in the Karen department, 120 were baptized; new churches, 3. Churches in Maubee and Pegu Associations, 43; members, 2370; native pastors, 49, of whom 5 are ordained. In the Rangoon district there were 16 baptisms during the year.

In 1858 only one was baptized in the Burman department, a man at Thongzai. Pastor at Thongzai supported by the church. Members, 90.

In 1859 the work at the out-stations assumed unusual interest. Mrs. Ingalls, who visited the United States in 1857, returned to Rangoon, April 26, 1859; settled at Kemendine Lay Ghee, two miles north of Kemendine, five miles north of Rangoon. The Government granted ground for a zayat. Dr. Binney, appointed a second time, arrived at Rangoon, May 25, 1859, and commenced at once his school for native preachers. The brick chapel, commenced seven years since, was dedicated Oct. 30, 1859. Cost,

10,000 rupees. Sermon by Dr. Binney. Prayer of dedication, by Mr. Rose.

The Rangoon Burman Mission Society was formed in 1860, composed of missionaries and English residents. In Jan. 1860, Association of Burman Churches formed; first meeting at Thongzai. Baptized at Rangoon 40 this year, including the out-stations. Two of the baptized were Mohammedans. In Oct. 1860, at Rangoon, four English officers and a lady were baptized by Mr. Rose; six natives by Ko En, the pastor of the Burmese church; the captain, first and second mate of the "R. B. Forbes," by Mr. Bronson. The seamen baptized were the fruits of the revival on board the ship, in which Messrs. Bronson, Ward, and Van Meter sailed from Boston in June, 1860. Mrs. Ingalls removed, Nov. 1860, from Kemendine Lay Ghee to Thongzai, where she lived alone four months.

1861. — Burmese churches in Rangoon and out-stations, 170; baptized, 50; English churches, 81; baptized since Sept. 1859, 75, — of whom 4 were officers of the army, 19 soldiers and drummers, 26 natives of India, Madrasis and Bengalis, 16 belonging to the ship "R. B. Forbes," and 10 others. There was also a wonderful revival at Thongzai, in connection with the labors of Mrs. Ingalls, assisted by 5 native preachers, 1 school-teacher, and 2 female Bible-readers. Pwo Association was formed of churches in Rangoon district, in 1861, consisting of 8 churches and 225 members.

In Feb. 1862, Moung Thet Nau ordained over Letpadau and Thongzai churches, at the meeting of the Rangoon Association at Henthada. In July a new chapel was opened at Thongzai, also a small one at Letpadau. Burmah Bible and Tract Society formed, Sept. 2, 1862. It supported 5 native assistants the first year.

At the Rangoon Association, in 1863, Ko Eng, the first man baptized in Henthada, was ordained pastor of Henthada church. New chapel at Thongzai completed, Aug. 1863;

burned, July, 1864. Mr. Carpenter arrived at Rangoon to aid Dr. Binney in the Theological School, May 12, 1863; D. A. W. Smith, March 22, 1864; same date, Mr. Albert Haws, printer. Pwo department, at close of 1863, 10 churches; baptized, 55; total, 300. At Thongzai and Letpadau, baptized, 25; total, 117.

Ava Mission.

It has already been stated that in Jan. 1824, Messrs. Judson and Colman visited Ava for the purpose of securing religious toleration. Dr. Price settled in Rangoon, Dec. 13, 1821. In seven months his medical skill was heard of at the capital, and he was summoned thither by the Emperor. Mr. Judson accompanied him, and they arrived in Ava, Sept. 27, 1822.

Mr. Judson returned to Rangoon, Feb. 2, 1823, to meet Mrs. J. on her return from the United States. On their way up the Irrawadi they met the Burman general, Bandoola. The war with the Bengal Government had already commenced. Some converts from Rangoon were with Messrs. Judson and Price, Jan. 26, 1824, at Ava. On their reunion in Ava, Mr. J. held a preaching service every Sabbath. Mrs. J. commenced a school for girls with three pupils. The war supervened and missionary efforts were suspended. After the war Dr. P. devoted himself to medical practice, and the instruction of several young men connected with noble families, and died, Feb. 14, 1828.

Mr. Kincaid arrived at Ava, June, 1833; he distributed 17,000 tracts and books on his way up the river. He commenced preaching on the Sabbath and every week evening. He also taught from house to house. The first convert, a woman, Mah Nwa Oo, was baptized with one other, Oct. 1833. The first communion at Ava was celebrated, July 7, 1833; nine communicants.

In Sept. 1835, Mr. Simons joined the station. There

was a church in Ava of 12 members, March 12, 1835. In 1836 visitors began to throng the residence of the missionaries. Excursions were made into the country and to the neighboring cities. The school under Mrs. Simons numbered 8 pupils. 29 have received instruction from the beginning. Two of the scholars, young men, have joined the church.

Rev. Howard Malcolm preached probably the first English sermon at Ava, July 24, 1836. Baptized in Ava, in 1836, 6. Total of members, 21.

Jan. 27, 1837.—Mr. Kincaid undertook to travel through the northern provinces of Burmah to Sadiya, in Assam. He proceeded as far as Magaung, but was forced to turn back, and having been repeatedly taken prisoner and robbed, arrived at Ava in extreme destitution, after a journey of thirteen days, March 11, 1837. Ava was relinquished as a station, June 17, 1837, when the missionaries embarked for Rangoon; arrived July 6. The native members, though constantly exposed to persecution, remained steadfast in faith; in 1839 they numbered 19. The assistant, Ko Shaw Nee, preached daily.

In 1850 Messrs. Kincaid and Dawson were appointed to recommence the Mission in Ava, and proceeded as far as Rangoon for that purpose, but were prevented from ascending the river to Ava by the breaking out of hostilities with the English Government. War was declared, Feb. 15, 1852. In 1854 there were several members of the Ava church still residing in that city. Two visitors from Ava were this year baptized at Prome.

Messrs. Kincaid and Dawson arrived in Ava, April 11, 1855, and had an audience with the King, who invited them to make the city their home. A Burman Bible was accepted by him, and royal gifts conferred. Five members of the church survived; three of them in the vicinity of the city. Four persons from Ava had lately been baptized at Prome. In Jan. 1856, Messrs. Kincaid and Dawson left Prome for

Ava, with their families. Arrived at Amarapura, Feb. 18. They were received in a friendly manner by the King, who offered them a lot, and proposed to build a house for their accommodation. He also proposed to send Mr. K. to the United States with a letter and presents to the Government, who fulfilled the mission at the King's expense. Before sailing, Mr. Kincaid baptized four converts. Baptized converts residing at Ava, 8. Ko Shway Nee ordained pastor at Ava, March, 1856; he was baptized at Ava, in 1835. Messrs. K. and D. again visited the King, March, 1858, and were well received. Three native preachers have been sent by the Bassein Karen Home Mission Society to the Karens north of Ava, from two to four hundred miles. The church much scattered. Enrolled, 15. Remaining in Ava, 4. Mr. K. visited Kyen villages, north of Ava, in April, 1861. Three Burmans belonging to the court of Ava were baptized at Calcutta, in 1862.

Amherst.

After the war, in 1826, this town was designed to be built as the seat of English authority and the centre of business. It was named in honor of Lord Amherst, Governor-General of India. It is situated near the mouth of the Salwen, in Martaban. The settlement was commenced, April 6, 1826. Mrs. Judson prepared a bamboo-house and commenced arrangements for a school. Dr. Judson accompanied the British embassy to Ava, hoping to secure in the treaty a clause for the toleration of Christianity.

Mrs. Ann H. Judson died, and was buried at Amherst, Oct. 24, 1826. Mr. and Mrs. Wade arrived, Nov. 23, 1826, and began regular worship. He being still weak in the language, two disciples read and explained the Scriptures and prayed, till Dr. Judson's return, Jan. 24, 1827. The first convert baptized, Mah Loombya, a female, April 20. Mrs. Judson's school was continued by Mrs. Wade, — 14 scholars.

Mr. and Mrs. Boardman reached Amherst, April 17, 1827. It was determined, on consultation, to establish a second station at Maulmain, 25 miles distant. Mr. and Mrs. Boardman repaired thither, and Sir Archibald Campbell presented the Mission a plot of ground, on which a bamboo-house was erected; price, $175. Dr. Judson proposed to be at the stations alternately. But in the summer of 1828, the hope that Amherst would become an important town being given up, it was relinquished as a central station, and Messrs. Judson and Wade removed to Maulmain.

In Feb. 1829, Moung Ing was ordained pastor at Amherst, the church consisting of five members.

In April, 1836, Mr. and Mrs. Haswell went to Amherst, designated to the Talings or Peguans, Amherst being a convenient point for that people, and having a population of 1600, mostly Peguans. An assistant at Amherst daily preached and distributed books. There was a school of 25 pupils; six tracts had been printed in Peguan. In May, 1838, Mr. Haswell, aided by Dr. Judson, organized a church composed of Mr. and Mrs. H. and three natives; six were added during the year. The missionary force at Amherst, in 1840, consisted of Mr. and Mrs. Haswell, 3 preaching and 3 other assistants. There was preaching in English and the native language, and excursions to neighboring villages. In 1842 there were 3 out-stations for preaching, and 2 schools with 60 pupils. In 1843 the church numbered 32 Burmans; pupils, 70. In 1846 Mr. Haswell spent eight or ten months at Maulmain, revising and printing the New Testament in Peguan, which he had translated. Mr. and Mrs. H., on account of his health, left for the United States in 1848. Mr. Stevens took charge of the station and church; 18 were baptized during the year. Total membership, 41.

1849. — Native assistants, 3; pupils, 60; in Sabbath-school, 50; baptized, 7; total, 46. Services kept up in

1849 by Moung[1] Oung Men, with occasional help from 3 other native assistants. There were 60 pupils in Mission-school; in Sunday-school, 50. Total membership of church, 46. Mr. Stevens, who acted as pastor, made three or four visits to the Mission during the year 1851. In 1852 the church was weakened by removals, so that the membership was only 29. In 1863 Ko Oung Men was still pastor, and there was a school of from 60 to 80 pupils.

Maulmain Mission.

Maulmain is in the Martaban District, on the Salwen River, 25 miles from its mouth. The population of the city, in 1827, amounted to 20,000. Mr. and Mrs. Boardman were appointed to commence a new station there, Dr. Judson visiting Amherst and Maulmain alternately. Station commenced, April, 1827. Sir Archibald Campbell gave the Mission an ample lot in an eligible position, on which a small bamboo-house was erected at a cost of $175. On the 12th of August Dr. Judson settled at Maulmain. Oct. 8 it was determined to abandon the station at Amherst, and preparations were made to build at Maulmain. Mr. and Mrs. Wade joined the Mission, Nov. 14th, 1827; 2 zayats were erected, three miles apart, and both were filled with hearers.

In Jan. 1828, 6 were reported baptized, 5 men and 1 woman, Mah Lah. This year, Moung Ing, who accompanied the missionaries to Maulmain, offered to go on a missionary tour to Tavoy and Mergui. The missionaries at Maulmain got their first knowledge of the Talings about this time. The year was also signalized by the commencement of Mrs. Wade's school. Mee Shwayee was one of the first pupils. There was also an interesting revival of religion in Maulmain; the first child hopefully converted was the only survivor

[1] "Moung" is a title of youth, and "Ko" of age. At this date Oung Men was a young man; in 1863 his youth was passed and he was dignified with the title of "Ko."

of Mrs. Judson's school at Ava. From Jan. to Sept. 21, 1828, 21 were baptized. The revival extended from the school into the town. A church was organized at Maulmain, in 1828; 30 natives were included in it. In 1829, 25 natives and 10 English soldiers were added. Mr. Boardman went to Tavoy early in April. In March 1829, 3 English soldiers were baptized and recognized as the Baptist Church in the 45th Regiment. Ko Man Poke translated all the Burman tracts into Taling. The revision of the New Testament was also completed. In November the Hindu branch of the Maulmain church was given up. It consisted of only 6 members.

Mr. and Mrs. Wade removed to Rangoon, Feb. 1830, and were followed in April by Dr. Judson. Mr. Boardman arrived from Tavoy, in feeble health, soon after Dr. Judson's departure. Mr. Wade, advised of his feebleness, returned to his aid. At the Lord's Supper, July 11, 39 were present, including Burmans, a Karen, Talings, Chinese, and Americans. There were baptized, in 1830, 4 Burmans and 4 English. During this year also a native assistant made a tour of more than a month on Pelew Island, and distributed books. Mrs. Bennett meanwhile had a school of 13 pupils. The press commenced operations this year. Messrs. Kincaid and Mason arrived, Nov. 27. Mr. Mason went to Tavoy; Mr. Kincaid took charge of the English department while studying Burman. Up to the close of 1830, 56 natives had been baptized. The English church numbered 15.

In Jan. 1831, Messrs. Wade and Bennett made a tour up the Gyne, among the Karens. In June they made a second tour, and organized a church of 14 Karens. Rev. J. T. and Mrs. Jones arrived at Maulmain, Feb. 17. This year Mr. Wade visited Kyouk Phyoo, in Arracan, and preached there. A new chapel was built for English worship, and paid for by officers of the 45th Regiment. A revival succeeded.

From March to Dec. 1832, two printing-presses were kept in operation; Jan. to July, 1833, four presses. The New

Testament was out of press, Dec. 29, 1832. Mr. and Mrs. Wade, with 2 converts, a Burman and a Karen, left for the United States, in the latter part of 1832.

In 1833, 11 English and 12 natives were baptized. Mr. Kincaid, having journeyed to Ava and found encouragement, Mr. Cutter took one press and proceeded thither in September. Printing in 1833, 5,272,000 pages. Baptized in 1833, 44; 10 Burmans, 16 Karens, 18 foreigners, mostly English soldiers; two of them the fruits of reading the Memoir of Mrs. Judson. Native churches, 80. A Missionary Society was formed which resolved to support a native preacher at Ava.

Dr. Judson completed the translation of the WHOLE BIBLE, Jan. 31, 1834. Baptized at Maulmain, in 1834, 11 Burmans, 12 Karens, 7 foreigners. A church of 25 members was organized at Newville, March 12, 1834. Native members at Maulmain, Dec. 1834, 84. Baptized from the beginning, 671. Mr. and Mrs. Osgood arrived at Maulmain, Dec. 1834. Mr. Hancock left for Calcutta, Jan. 4, 1835, to procure additional fonts of type; returned, July 7.

In 1835 the press which had been sent to Ava was returned to Maulmain. Near the beginning of this year Mr. Simons visited Arracan. This year Mr. Bennett engaged in the Government school, at the same time taking charge of the English church. In October Dr. Judson baptized the Mohammedan who attended him and Mrs. J. during his imprisonment at Ava. In December the native church numbered 102. The printing of the whole Bible in Burman was finished, Dec. 29; entire printing for the year, 8,268,000 pages. Baptized in the whole Mission, including Maulmain, Rangoon, Tavoy, Ava, &c., up to the close of this year. 791. Baptized in 1836, 358; total, 1149.

In 1836 five or six native preachers constantly preaching and distributing tracts; 117,000 pages were circulated by Mr. Osgood, with the aim to supply every family willing to receive them. In this work the city was gone over twice,

and part of it three times. Native chapel built. In October Mr. Bennett resigned the care of the English church. He was succeeded by Mr. Osgood, who was ordained early in 1836. He organized a Sabbath-school of 40 to 60 pupils. During 1836 there were 4 presses at work, besides a power-press, and 12 fonts of English type, 1 of Burman, 1 of Karen, and 1 of Peguan nearly completed. Mr. Bennett's Government school was closed, Nov. 11, because the Government required that no religious instruction should be given. Mr. and Mrs. Hancock established an independent school which was subsequently transferred to Mr. Howard.

In 1837, 5 additional presses were sent out, and one standing-press; one being for Tavoy. Mrs. Osgood died of consumption, Oct. 5, 1837. Mr. Ingalls succeeded Mr. Osgood in the care of English church.

Messrs. Stilson, Stevens, and Brayton arrived at Maulmain, Feb. 19, 1838; also Mr. Comstock from Arracan, April, 1838. Seminary for native teachers transferred, in 1838, from Tavoy to Maulmain, and put in charge of Mr. Stevens. Burmese boarding-school reorganized and put in charge of Mr. Howard. First books prepared for the Pwo Karens in 1838. Karen Christians began to contribute to spread the Gospel, offering 70 rupees.

In 1839 there were 8 preaching places in Maulmain; average of all the audiences, 280. In April Mr. Abbott took temporary charge of Mr. Howard's boarding-school. Printed in Maulmain from Jan. 1833 to July 1, 1839, 50,714,200 pages; in 1830–32, 4,336,000 pages. Total from the beginning, 55,050,200 pages.

Miss Macomber died at Dongyan, April 16, 1840. Baptized in Maulmain, in 1840, 16; members, 145. Total members, 454; 11 schools, 80 pupils. Printing of the quarto Burman Bible completed Oct. 24, 1840.

In July, 1841, there were 9 preaching places; 7 churches; 54 baptized; total, 485; 1 theological school; 2 boarding-

schools for boys and 2 for girls; 4 day-schools; between 200 and 220 pupils, of whom 33 are church-members. Mr. Simons's Eurasian school, 70 pupils. Burman Theological School suspended, Aug. 1841, for want of suitable candidates.

Mr. and Mrs. Chandler and Miss Vinton arrived, Jan. 2, 1842. The Maulmain Burman Missionary Society, in 1842, supported 10 assistants, — 1 Peguan, 2 Burmans, 2 Pwo Karens, 5 Sgaus.

Messrs. Binney and Bullard arrived at Maulmain, April 6, 1844. Burman school for preachers reopened, June, 1844, with 6 students; also a Karen class of 26. Baptized in the year ending July 1, 1844, 171, viz: — English church, 33, principally military; Burman church, 10; Karen churches, 128. Subscribed in Maulmain for the missionary work in Tavoy, 700 rupees.

In 1845 the church at Maulmain numbered 146; English church, 23 (27 having been dismissed). Connected with the Mission, 711. Baptized, 79.

Mr. Stilson removed from Akyab to Maulmain, April 20, 1846, to labor in the service of the printing department. Mr. Stevens's theological school numbered eight pupils. The Karen churches extend from 60 or 70 miles southeast of Maulmain to 80 miles north, embracing 18 stations, 15 churches and branch churches, 673 members.

The printing of the Peguan New Testament was completed Aug. 1847. In 1847 there were 10 native preachers and 4 other assistants; preaching statedly in the town at 5 different places, besides the chapel, by native assistants; two also go to funerals, bazaars, and all places of public concourse. New edition of the Sgau New Testament printed; also, part of the Pwo New Testament, prepared by Mr. Vinton, printed. Average number of scholars in Mr. Howard's boarding-school, 90. It had been in operation a little more than nine years, beginning with 5 scholars. Mr. H. also has charge of the English church. Mr. Stilson's house at Maulmain entered by robbers, Sept. 13, 1847.

In 1848 the Maulmain-Burman and Maulmain-Karen Missions became distinct, as Missions, — the northerly part of Maulmain, at one time denominated Newton, being occupied by the Karen Mission.

Maulmain-Burman Mission.

1848. — Stations, 2; missionaries, 7; female assistants, 7; native preachers, 12; school-teachers, 6. Burman church, 138. Theological school, 2 pupils only. Printing, 970,400 pages. Mr. Mason reports, "I have preached the Gospel to more Burmans than Karens; I find I have baptized about one Burman to fifty Karens."

In Oct. 1849, Mr. Osgood, on account of health, relinquished his mission. Mr. Howard also left the Mission on account of his health. Missionaries at this date, 8; female assistants, 8; native assistants, 13; baptized, 19; total, 212. Theological class, 4. Printing in four languages, 1,096,900 pages. Total from the beginning, 95,590,237 pages. A Home Mission Society in the Maulmain church has supported for three years 2 native missionaries, and part of the time 3. Contributions to the Burman Missionary Society, 3800 rupees, besides 100 per year for Burman churches, and 400 for repairs on English chapel.

Dr. Judson died at sea, April 12, 1850. Mrs. Stilson died, Aug. 14, 1851; she had been in the Mission since 1838. Mr. Stilson, on account of his health, returned to the United States, where he has since remained. Mrs. Judson arrived at Boston, Oct. 1, 1851; died at Hamilton, N. Y., June 2, 1854. Enrolled on the church records since 1830, 270; 57 of them females, 70 Eurasians. The Gospel has been preached to 20,000; inquirers, 500.

In 1852 Maulmain boarding-school was changed to a day-school; pupils, 65. Eight day-schools in Maulmain, 470 pupils. Contributions to Burman Missionary Society, $131.35, or 90 cents per member. Burman and English Dictionary printed in full, 409 pages quarto.

1853. — The Convention of Missionaries with the Deputation, Drs. Peck and Granger, was held at Maulmain, from April 4 to May 17, — six weeks; all the missionaries in Burmah present, except three; also, Dr. Dean, of China, and Dr. Brown of Assam. Messrs. Haswell and Bixby the only resident missionaries at the station, the residue being transferred to other stations. Dr. Wade transferred to Maulmain, to the charge of the theological seminary. The day-school at Maulmain, once Mr. Howard's boarding-school, suspended. The instruction in all the schools made vernacular this year. Printing in 1853, 3,747,200 pages, in three languages. Books and tracts printed from the beginning, 1,558,777.

In March, 1854, Mr. Haswell went on a jungle tour into Martaban Province with two assistants, proposing to settle them in the Sitang Valley. During this year Rev. A. T. Rose served as pastor of the English church; 4 native preachers, 1 pastor at Maulmain, and 1 at Amherst. Ko Man Boke, who first translated the New Testament and Psalms into Peguan, died this year. Mr. Bixby made a tour along the coast of Balu Island, chiefly inhabited by Peguans.

In 1855 the Burman church at Maulmain became substantially self-supporting. Mr. Ranney closed his missionary relations, and removed to Rangoon to print on his own account.

In 1856 effort was made to encourage the *sale* of books. The English church became independent of the Mission.

In 1858 new school-house erected at a cost of 1000 rupees, chiefly given by members of the English church. Measures taken to build a chapel. Demand for school-books increasing.

The prohibition of the distribution of books, decreed by Prince Tharrawadi, was removed in 1859 by the King.

In 1860 Simon La Chapelle was sent as preacher to Shwaygyeen. Tamil service on Sabbath mornings com-

menced in the Burman chapel by Francis, a Madras or Tamil man. The first tract (a Catechism) in Red Karen printed.

1863. — 5 native preachers, one of them nearly superannuated. In its eleventh year the Maulmain Missionary Society supported 4 Sgau-Karen assistants ten months, and 1 sixteen months; 2 Pwo-Karen assistants; 1 Taling, and 1 Burman assistant, each ten months; and aided the Karen Theological Seminary, normal and boarding-schools, Burmese boarding-schools, a Tamil and four Burman day-schools.

Chummerah.

Chummerah was an out-station of Maulmain, established in Feb. 1832. The place is at the junction of Chummerah Brook with the Salwen. March 17, 1832, Dr. Judson administered the communion there to 30 communicants. It was the field of labor of Miss Sarah Cummings, and she left it to go to Maulmain, sick, where she died. In May, 1834, there was a church at Chummerah numbering 91 members. The station was relinquished, because the members, and those on whose account it had originated, had mostly removed to other places.

Balu Island.

At Balu Island, opposite Maulmain, mission buildings were erected in 1836. Karen population, 10,000. Mr. and Mrs. Vinton, Mr. Abbott and Miss E. Macomber were there for a time. In 1837 it was relinquished as a summer residence for its insalubrity, and committed to two assistants. Miss Macomber removed to Dongyan, and afterwards to Maulmain.

Newville.

In 1836 Newville, Bootah, and Ko Chetthingsville had each a church, numbering respectively, 28, 34, and 37 members, and each a native pastor. Newville is 70 miles from

Maulmain. Mr. Vinton was there in Dec. 1836. Ko Chetthingsville is 40 miles above Maulmain, on the Salwen. A native school was taught here three months, in 1837, by Miss Vinton. In 1837 the church numbered 60. Bootah, on the Attaran, 60 miles from Maulmain, was settled by emigrants from Chummerah. "Almost every new settler appears like a promising inquirer."

Maulmain-Karen Mission.

In 1848 there were out-stations, 21; missionaries, 5; female assistants, 6; native assistants, 30. Rev. William Moore and wife arrived at Maulmain, in March. Rev. J. H. Vinton and wife, with Karen convert, Kone Louk, arrived in the United States, March 21, 1848. Rev. E. B. Bullard died of cholera, April 5, 1848. Four Karen preachers ordained, graduates of the seminary. Ko Paulah ordained at the Association. Karen theological school, 28 pupils. In connection with 20 out-stations there were 861 members; baptized during the year, 114. Connected with stations near Maulmain, 723 members; baptized, 80; total members, 1584. The Sgau-Karen New Testament put under revision; one third of the Old Testament translated into Pwo.

Miss Wright arrived in Maulmain, March, 1850; Mr. and Mrs. Vinton, Jan. 1851. Mr. and Mrs. Binney left Maulmain for the United States, April, 1850; arrived, Sept. 1850; since 1843 he had been in charge of the Karen Theological School. School was left in charge of Mr. Harris; pupils, 34. In 1850 Christian Karen rulers were displaced by the Burman authorities. Ko Chetthing imprisoned ten months. Baptized in 10 churches, 55; total, 747; including Rangoon district, 1729.

In 1852 the work was paralyzed by hostilities between the Burman and English, and by prevailing disease. Theological school under Mr. Vinton, 28 pupils. Mr. Vinton removed to Rangoon, and theological school suspended, except

that Mr. Abbott heard the classes six weeks. Dongyan church this year began to support its pastor. Baptized, 59; total, 861; native preachers, 25; of whom 4 are ordained, one with every church and branch church. In 1853 theological school reorganized under Dr. Wade.

1854. — Rev. W. Moore left the Mission on account of health. Churches in Martaban District, 3, mostly gathered within two years; in Maulmain District, 13; total, 16. Three Pwo churches number 120 members; 13 Sgau churches. Total, 705.

After the Maulmain Association, Jan. 31, 1855, Messrs. Whitaker and Hibbard made a tour among the Pwos and Sgaus in Martaban District. Mr. Whitaker removed to Toungoo in 1855; died at Maulmain, Aug. 18, 1857.

1857. — Churches, 15; members, 913; native preachers, 17.

1860. — Churches, 14; members, 765; baptized, 25.

1862. — Churches, 13; preachers, 12, of whom 7 are ordained; baptized, 26; total, 769. Pupils in village schools, 94; in normal schools, 60.

June, 1864. — Dr. and Mrs. Wade have been missionaries forty years.

Tavoy Mission.

Tavoy, capital of the province of the same name, is on Tavoy River, 35 miles from its mouth, numbering, in 1834, about 9000 inhabitants. The city contains numerous pagodas and about 50 kyoungs. It is 220 miles south of Maulmain, and 150 southeast of Martaban.

Moung Ing, at one of the stated evening meetings in Maulmain, voluntarily expressed his desire to undertake a missionary excursion to Tavoy and Mergui, and, in accordance with his request, was subsequently set apart to the work, and embarked for Tavoy in a native boat. Mr. and Mrs. Boardman arrived at Tavoy, April 9, 1828, with two native Christians, — one of them. a Karen, Ko Thah-byu, yet un-

baptized, and four boys from the boarding-school, at Maulmain. Among the first callers at his house was a company of Karens, living three days' journey from Tavoy, who told him of the religious ascetic who, ten years before, taught the doctrine of one God and exhibited a wonderful book, which they greatly venerated. The book — which was brought to Mr. B. in Sept. 1828 —was found to be an English "Common Prayer." Mr. B. first visited the Karens in Feb. 1829, and received a message that the Karens of Tavoy, Mergui, and Tenasserim were all alike ready to receive the Gospel. The first baptism at Tavoy occurred, Aug. 1828; the subjects were a Chinese, a Burman, and the Karen, Ko Thah-byu, who afterwards became a preacher of note. Oct. 22, 1828, the church numbered 6. In April, 1829, Mr. Boardman preached in the jail to about 70. The first boy admitted to the Maulmain boarding-school was baptized, June 16, and June 21, two others, one of them the first scholar admitted to the boarding-school in Tavoy, in 1828. A day-school was opened in September.

Mr. Boardman commenced village preaching around Tavoy, Nov. 17, 1829. Karens came from a distance of from 20 to 70 miles to solicit instruction.

Mr. B. baptized at Tavoy 7 candidates, April 18, 1830; soon after which he removed to Maulmain, apparently in a decline; but returned to Tavoy in December, and distributed in the city 460 tracts and portions of Scripture in Burman, 8 or 10 in Malabar, 30 or 40 in Chinese, and a few in English. Application was made by Karens from the frontiers of Siam for preaching, and Ko Thah-byu was sent to them. In the two years of his residence in Tavoy Mr. B. baptized 20, of whom 15 were Karens.

While Mr. B. was absent in Maulmain, two native converts went from village to village, and from house to house, reading the Bible and praying. In six weeks 23 Karens were received to baptism. News came of more in remote villages who could not come. Mr. B., very feeble and near

death, was carried three days' journey to receive converts for baptism, leaving Tavoy, Jan. 31, 1831. At this juncture Mr. Mason arrived and baptized 34 candidates. Mr. B. died while on his return, Feb. 11, 1831. During his ministry in Tavoy, Mr. B. baptized about 70. The church increased to 89. The work spread through nine villages. Mr. Mason finished supplying every Burmese family in Tavoy and vicinity with two tracts, Sept. 1831. Total baptisms during the year at Tavoy, 76; total number of members, 110.

During the first three years the station was twice broken up, and labor suspended. Ko Thah-byu had a school (1832) in the wilderness. Baptized in 1832, 67; in 1833, 24. Total at the close of 1833, 194, of whom 187 were Karens and 2 Burmans.

In May, 1834, the English soldiers bought and fitted up a chapel, where Mr. Mason preached once every Sabbath. 33 heathen boarding-school children received the names of American friends. The church at Tavoy formed a Missionary Society in Jan. 1834, and resolved to support two native preachers, and the next year two additional. Mr. and Mrs. Wade and Miss Gardner, teacher, arrived in Tavoy, Jan. 10, 1835. Mr. Wade reduced the Karen language, Sgau and Pwo, to writing. A spelling-book and tract were printed at Maulmain. April, 1835, a fourth tract was ready for the press, and the translation of the New Testament begun. Baptized up to close of this year, 259.

March 3, 1836. — The church at Matah or Matamyu numbered 230, of whom 173 lived in the village. This Christian village was formed, Jan. 1834, by about 200 Christians. It is two days' journey from Tavoy; 44 were baptized there within three months. School for native assistants commenced at Tavoy, May, 1836, with 8 pupils. Five out-stations have good chapels, and each a native pastor and school-teacher. Total from the beginning, 340. The five out-stations have churches as follows: Matah, 230;

Toungbyouk, 16; Pyeekhya, 15; Kapa, 20; Ta-mler, 9. In Nov. 1836, 167 Maubee Karens were baptized by Mr. Howard.

Mr. Bennett arrived from Maulmain with printing-press, March 26, 1837. From April 15 to Aug. 17, the amount printed was, — volumes, 13,000; pages, 945,000.

A Kyen woman, the first of her race, was baptized at Tavoy, Feb. 1, 1837. A new zayat erected at Matah, March, 1837. The former, though accommodating 500 hearers, was insufficient. Out-stations, 13; native preachers, 11; school-teachers, 10. 8 preachers supported by Tavoy Missionary Society. Students of theological school, 17, viz., 8 Burmans and 9 Karens. Baptized in 1837, 100. Total, 413. Churches, 8. Printed from April to Dec. 31, 1837, 3,276,000 pages. Matah, the largest church, had a Sewing Society; 150 garments were exhibited at the annual meeting, the work of the members. They had also a Maternal Association, and two schools, numbering, respectively, 64 and 70.

In 1840 there were baptized, 56; churches, 8; total of members, 473; including Mergui, 604. Total printing at Tavoy, 5,988,000 pages. The press suspended operations till the return of Mr. Bennett from the United States, in March, 1842. The "Morning Star," a Karen newspaper, was commenced at Tavoy, Sept. 1841. In 1842 the Tavoy Missionary Society supported 7 native preachers.

The whole Karen New Testament issued from the press at Tavoy, Nov. 1, 1843. Printed at Tavoy, from April 15, 1837, to Dec. 1842, 11,281,400 pages. Burmese church at Tavoy, 20; church at Matah, 330; total of all the churches, 572. Preachers studying with Mr. Mason, 12, — 11 Sgaus and 1 Pwo.

Mr. Bennett baptized 22 converts in Matah, in Jan. 1844. Mr. Ranney (printer) and wife and Miss Lathrop arrived in Tavoy, May 7, 1844. Great religious interest at Pyeekhya. Mr. Mason attended a series of meetings there,

continuing three weeks, aided by Mr. Vinton; 43 were baptized by Mr. Vinton, Jan. 1845. Mr. and Mrs. Cross arrived in Tavoy, March 25, 1845. Mr. Ranney removed to Maulmain, Dec. 1845. Mrs. Mason died, Oct. 8, 1846, after a missionary life of sixteen years. Two native preachers, Sau Quala and Kaulapau, were ordained in 1846. Building erected for Mr. Cross's school for native preachers; pupils, 23. Mr. Wade left Burmah for United States on account of threatened blindness, Dec. 22, 1847; arrived in Boston, July 31, 1848. The Mission was much enfeebled by the removal of missionaries and assistants. Mr. Mason was transferred to Maulmain-Karen Mission in March, 1848. Some of the churches were corrupted, some dispersed. Total of members, 770. A new chapel was built at Tavoy, in 1848. Mr. Bennett had a preparatory school of 32, of whom 16 were professors of religion. Printing in 1848, 2,000,000 pages, including 1000 copies of Genesis in Sgau-Karen. Church-members, 750.

Mr. and Mrs. Benjamin arrived in Tavoy, April, 1849. In 1849, churches, 11; baptized, 25; total, 872. Native preachers, 14.

Last volume of Karen Thesaurus completed in 1850. Old Testament in Karen completed, January, 1851. Mr. Mason returned to Tavoy, March, 1851. Mr. and Mrs. Thomas arrived in May, 1851. First form of Karen Bible printed, June 1, 1851.

In 1852 the Matah church numbered 362; but 158 resided at a considerable distance, suggesting the propriety of forming new churches. Baptized into Karen churches in 1852, 74; churches in the Mission, 18; members, 957. A school in the jail at Tavoy, this year. Printing in 1852, 2,631,200 pages; from 1837 to Dec. 1852, 27,923,292 pages.

Mr. Benjamin devoted much time to the Salongs, collected a vocabulary of 1500 words, partly the work of Mr. Bray-

ton. Mr. Allen, designated to the Burman department, arrived in Tavoy, Oct. 1853, while Messrs. Mason, Bennett, Brayton, and Thomas were transferred to other stations. Mr. and Mrs. Benjamin having left the Mission on account of his health, labor for the Salongs was discontinued. Printing the Sgau-Karen Bible at Tavoy finished, and the printing-office was removed from Tavoy.

The Burman church in Tavoy numbered 23 members. New churches in the year 1853, 3. Total of churches, 22; of members, 1046. Native preachers, 22; ordained, 3. Kabin chapel built by Karens, with their money and by their hands.

In 1854 Sau Quala proposed to explore the Sitang Valley with the view of forming a new mission. Mr. Cross returned to Tavoy, June, 1855. He found the Mission in a dilapidated state, and many of the churches enfeebled. Reports from Southern Tavoy were more favorable. Burman church, 23 members. Total of Karen churches, 23; pastors, 23; members, 1062. Preaching stations in the city, 3. Mr. and Mrs. Thomas removed to Henthada.

In 1855 the contributions of the Tavoy Missionary Society were 1000 rupees.

In 1857 all the Karen churches resolved to be self-supporting. A Karen preacher, Sau Too, was ordained. Only one was baptized in Tavoy, a priest eighty years old, who first heard the Gospel from Sau Quala. He died the next year.

In Jan. 1858, churches in Tavoy Association, 21; members of Burman churches, 17. Mr. Allen left the Mission and returned to the United States. Mr. A. had preached in every part of the city, and visited every village on Tavoy River, from the mouth to the source.

1859. — Karen department numbered 1080. Mr. Cross removed to Toungoo, Feb. 20, 1860. Both departments were thus left vacant.

1860. — Tavoy Association at Gudvadsa. Baptized during the year, 40.

In 1862 the annual report stated the number of members about 1000. Burman churches, 12. In 1863 the members reported were 700 or 800; baptized, 34. Some of the churches had become extinct.

Mergui.

Mergui, called by the natives Bike, is 90 miles from Tavoy. Ko Ing, as we have seen, had established worship there, April 30, 1827. It became a station, 1829.

In 1833 Ko Ing, pastor, Ko Man Boke, assistant. Station visited by Mr. and Mrs. Wade. Ko Ing died, Oct. 1834, leaving the pastorship vacant.

In 1836 Mergui had a native laborer six months, but only one member, a female.

Mr. Hancock, printer, arrived in Mergui, Dec. 3, 1837; Mr. Kincaid, Dec. 26. There was preaching daily in the streets.

Mr. Ingalls went to Mergui, in Oct. 1838, as Burmese preacher. Mr. Brayton labored among the Pwo-Karens. A new chapel was commenced in April, 1839. Karen Association formed at Kabin, in 1840. In 1841, churches, 7; baptized, 25; total members, 181; in 1842, churches, 6; members, 190. In 1843 Mr. and Mrs. Brayton were absent from Mergui several months on account of Mrs. B.'s health.

In 1844 a church of 13 Salongs was organized on the islands between Tavoy and Penang; 16 were afterwards baptized and committed to the care of an assistant. Twelve more were baptized in 1846. Their language was reduced to writing by Mr. Stevens, using the Pwo-Karen character. The church of Salongs, in 1850, numbered 29; the largest number of Salongs in a church at one time was 42, in the year 1846, all but 6 being men. From 1850 little was done for them on account of their fewness and the difficulty of getting access to them. Mr. Ingalls removed to Maulmain,

in May, 1845. Mr. and Mrs. Brayton left for the United States in 1846. Mr. B. immediately returned.

Arrangements were entered into to transfer the station, if approved, to Mr. and Mrs. Burpé, of the New Brunswick and Nova Scotia Missionary Society.

In 1849 Mr. Brayton visited the Siamese Karens on the Meinam River, in Siam.

In 1850 Mr. Thomas was designated to the Karens of Mergui and the Salongs, but afterwards transferred to Tavoy. Mr. Benjamin was transferred to Maulmain, and removed in March, 1850. Mr. Brayton arrived in Maulmain, April 7, 1850, and in 1853 was transferred to the region of Rangoon.

In 1853 Mergui was discontinued as a station. A native pastor was ordained at Ulah, an out-station, the church undertaking to support him. They repaired a house for him, and built a new chapel. In Mergui province there were three churches embracing 71 members. In 1854 but one church-member remained in Mergui, a Malay widow. No native assistant was in charge.

Siam.

Rev. John Taylor Jones, who was designated a missionary to Burmah, and arrived in Maulmain in Feb. 1831, was set apart by the choice of his brethren to commence a mission in Siam. He sailed for Singapore, and while waiting for a passage to Bangkok, he prepared a Taling vocabulary of about 4000 words, and commenced collecting materials for a Siamese Dictionary. He sailed for Bangkok, Feb. 28, 1833, and arrived, March 25. Bangkok contains 400,000 people of various nations besides Siamese.

Sept. 14, 1833, 20 Chinese attended worship at Mr. Jones's house. The first communion was administered, Dec. 1, 1833, Mr. J. and his wife being the only communicants. The Chinese worship was conducted by Bun-ti, a convert under Mr. Gutzlaff's ministry. The first baptism was of three Chinese converts, all men, Dec. 8, 1833; Bun-ti was

one of the number. Connected with the Mission was a school for Chinese boys, taught by Bun-ti.

In 1834 Rev. William Dean and wife joined the Mission. Mr. Jones translated Mrs. Judson's Burman Catechism into Siamese, and sent it to Singapore to be printed, but the press had been removed, and a request was sent home for a mission press. In 1835 Mr. Jones visited Singapore, secured the printing of two Siamese tracts and the Gospel by Matthew. Whole numbers of tracts and Scriptures, 5000. On his return he gave his attention to the erection of a printing-office at Bangkok.

Messrs. Reed and Shuck, missionaries to the Chinese in Bangkok, arrived there in 1836. Mr. Dean was the first foreigner who ever studied the Tie Chiu dialect, — spoken chiefly by the Chinese of Bangkok, — and first preached in that dialect in Aug. 1835, to an audience of 34. In two months the congregation increased to 50. Three Chinese were baptized in Dec. 1835. One of the converts first baptized died, March, 1836, in Christian triumph. Mr. and Mrs. Shuck left Singapore, Aug. 29, 1836, for Macao, China.

Mr. Jones visited Singapore, Malacca, and Penang, on business connected with the printing department, in March. Mr. Davenport, printer and preacher, with his wife, arrived in Bangkok, in July, 1836, with a press, types in Chinese and Siamese, and a lithographic press.

In March, 1837, Mr. Reed took a floating house on the Meinam, two miles above Bangkok, and established a new centre for Chinese worship. Many excursions were made for tract distribution; but Aug. 29, Mr. Reed died. In July, while Mr. Malcom was in Bangkok, a church was organized. Mr. Dean, pastor.

A version of Acts in Siamese, by Mr. Jones, was out of press, March, 1837; also a sheet tract of the Ten Commandments, to be pasted up in the houses of the people, according to national custom. Distributed in 1837, 500,000 pages.

Mr. Goddard was added to the Chinese, and Mr. Slafter to the Siamese department of the Mission in 1839, a new chapel built, and three Chinese added by baptism. Attendance on Siamese worship, 30 to 50; Chinese, about 20. Mr. Slafter took out a second printing-press. Total printed from the beginning, 40,924 copies, or 961,940 pages, of which nearly one third was executed at Singapore. An English and Siamese school was taught by Mrs. Davenport, numbering 15 pupils of various nationalities, and a small Chinese school, by Mrs. Dean, Mrs. Reed, and others.

In Oct. 1839, 3 more Chinese converts were baptized, making the native members 9; including the missionaries, 17. In Macao Mr. Shuck commenced preaching in Chinese in Feb. 1839.

The New Testament in Siamese was completed by Mr. Jones, except Hebrews and Revelation, in Dec. 1839. Printing from June 15 to Nov. 15, 1839, 1,500,000 pages. In 1840, 58,251 copies were distributed.

One Siamese and two Chinese preaching places existed in Bangkok, in 1840. Chinese church, 13, of whom 7 were baptized during the year; 2 boarding-schools, viz: Siamese, 5 to 7 pupils; Chinese, 10 to 12. At Macao, 7, of whom 3 only are Chinese.

In 1841, 6 Chinese and 1 Siamese were baptized. A class in theology formed of native assistants by Mr. Dean. Mr. I. J. Roberts joined the Mission in Macao. Mr. Dean, on account of his health, removed, Feb. 1842, to Hongkong. Whole number of Chinese baptized in Siam, 18; of whom 4 removed to China. Baptized in 1842, 2; total, 13. In 1842 meetings were held alternately at the houses of two Chinese converts, a little out of the city, every Sabbath afternoon. (From this date the Chinese Missions out of Siam are noticed under a separate head.)

Mr. Chandler, printer and machinist, was transferred from Maulmain to Bangkok, arriving, Nov. 21, 1843.

In 1843 the mission school embraced 15 pupils, of whom 13

were taught Siamese and 5 Chinese. Some were also taught English, and vocal music. Chinese assistants, 3 ; baptized, 5. Tracts distributed, — Siamese, 19,782 ; Chinese, 7888.

Mr. Goddard visited, in 1844, Lengkiachu and Bangchang, and made arrangements for an out-station in the latter place. Mr. Davenport travelled several miles into the interior to distribute tracts. A house and land were purchased by the church in Bangkok for aged, poor, and sick members.

The New Testament, by Dr. Jones, in Siamese, was finished and published in 1844. Printed in Siamese, portions of Scripture, 4000 copies, 204,000 pages ; tracts, 3500 copies, 127,000 pages ; in Chinese, tracts, 5300 copies, 170,000 pages.

Mr. and Mrs. Davenport withdrew from the Mission in Feb. 1845. Direct missionary work in the Siamese department suspended, April 1, 1845, on account of the temporary absence of Dr. Jones. Boarding-school discontinued in Dec. Baptized during the year, 5 ; total of members, 24.

Rev. E. N. Jencks and wife joined the Mission, Dec. 14, 1846. Printed in 1846, in Chinese, 40,160 pages. Some labor was bestowed on the compilation of a Tie Chiu Vocabulary. In 1847 calls for tracts were more numerous ; distributed during the year, 12,252 ; an unusual number went into the families of princes and nobles. About 70 copies went into the family of one of the highest princes, who sent a servant to obtain them regularly for a long time every Sabbath. Chinese hearers at the chapel, 30 to 45.

Mr. Goddard removed to Ningpo, China, in March, 1848. Mr. and Mrs. Jencks left the Mission, Nov. 1847 ; Mrs. J. died on the passage homewards. The Chinese church was left in charge of the assistant, Hongkit. Church-members, 29. Baptized in all, 52 ; died, 15 ; excluded, 7 ; dismissed to Hongkong, 1. Of the whole, 48 were Chinamen, born in China ; 2, a man and a woman, are Siamese ; and 1, a a Burman ; 23 reside in Siam. Printing during the year, 2,293,000 pages. A school for boys was established by Mrs.

Jones, and one for girls by Mrs. Chandler, each numbering 9 pupils.

In 1849 Mr. Chandler made two tours for tract distribution — one occupying 33 days — up the Meinam; more than two thirds of the places had never before been visited by missionaries. An aged Siamese died at the mission, who was converted by means of a tract, and had come five days' journey to seek a teacher.

In the year following March, 1848, Dr. Jones baptized 9, — 5 Chinese, 2 half-Chinese, and 1 Burman, at Bangkok, and 1 at Bangchang. Printed in Siamese in 1849, 2,214,167 pages; Chinese books, about 3500. The principal assistant was supported by the church the entire year, and two schools, of 20 or 30 pupils, in part more than half the year. This assistant, Hongkit, died, Feb. 1850.

Mr. and Mrs. Ashmore sailed for Bangkok, to join the Chinese department, Aug. 14, 1850. Several tours were made for tract distribution. After the death of Hongkit, Dr. Dean, from Hongkong, spent seven months at Bangkok, and baptized 4 converts. Dr. Jones was elected pastor of the Chinese church, and Mr. Chandler deacon. The church numbered in all 35, of whom 30 were natives.

Jan. 4, 1851, the buildings and property of the Mission were entirely destroyed by fire. Loss, $10,000 to $15,000. Dr. Jones died, Sept. 13, 1851. Mr. Chandler returned home to arrange for the renewal of the printing department. A decree was issued for the toleration of religious worship and itineracy. By invitation of the King the female members of the American Mission visit the palace daily to instruct the ladies of the court in English. Boarding-scholars, 16; day-scholars, 33; total, 49. Church-members, 34. Contributions of the church, $1 per member. Miss Morse had a bamboo-house across the river where she taught, in 1851–2, seven boarding and some day-scholars. On a tour of eight days she found the people eager to receive tracts and to hear.

In 1853 only 26 native members remained in Siam. Their united ages amounted to 1403 years, being an average of nearly 54 years each. Contributions, 84 cents per member. 8 Siamese profess Christianity, — 4 of each sex. Chinese native assistants, 4. The church numbered in 1854, 40; baptized during the year, 6. School dismissed in Dec. 1854. Partial teaching resumed the next year.

Miss Morse withdrew from the Mission in feeble health, Jan. 1855. Messrs. Chandler and Telford arrived in Bangkok, June 24, 1855. Bangplasoi adopted as a new outstation. The American missionaries came into disfavor at the court, on account of a suspicion that one of them had published an offensive article. The females were no more admitted to give instruction at the palace. Toleration was restored the next year.

In 1856 a Treaty of Commerce with the United States was ratified. In 1857 Mrs. Smith taught a boarding-school of 42 pupils at private charges. The press was again at work. Mr. Ashmore gave instruction to a class of assistants. Baptized, 5; total, 39; viz., 7 Americans, 1 Burman, the rest Siamese and Chinese.

In 1858 Mr. Ashmore was transferred to the Hongkong Mission. In Nov. 1858 and April, 1859, Mr. Smith made extensive tours into the interior. Mrs. Smith's school numbers 66 pupils; the Bible and religious works are the principal text-books. Printed in Siamese, 22,780 books, or 845,680 pages. Church-members, 29. A second place of public worship was opened, June 17, 1859.

The concert of prayer in Jan. 1860, was attended by a season of special religious interest. Baptized in Feb. 1860, 7; Siamese members, 12; Chinese, 20; total, 32. A Missionary and Sewing Society was formed in 1861, called the "Society for the Diffusion of the Religion of Jesus." It supported one colporteur.

April 8, 1861, the Siamese and Chinese departments were made distinct. Church, previous to the separation, 43. In

1863 a new chapel was commenced on the new road; more than $2000 were subscribed in Siam, partly by the first and second kings, nobles, princes, &c. The printing-office was closed most of the year. 1 native was licensed to preach. In the Siamese department, church-members, 29; Chinese, 15. This year Mr. Smith acted as interpreter in the negotiation of treaties between the Governments of Siam, Prussia, and the Netherlands.

By the removal of Mr. Telford to China, on account of Mrs. T.'s health, the Chinese department was left, in 1863, without a missionary. Services continued by the native helpers. Church, 13. In the Siamese department Mrs. Smith had 50 pupils. Church, 28; baptized, 1; excluded, 2.

Arracan Mission.

Arracan has four districts, — Akyab, Ramree, Sandoway, and Aeng. Population nearly 250,000. A missionary of the Serampore Society, Rev. J. C. Fink, had labored in Ramree before the foundation of the American Mission. In 1835 Mr. Comstock and wife were instructed by the Board to commence a Mission at some suitable place on the coast of Arracan. He chose Kyouk Phyoo, on Ramree Island; native population, 2000. Mr. C. arrived at Kyouk Phyoo, March 4, 1835; commenced missionary work, March 8, preaching and distributing tracts. During the rains he circulated 25,000 tracts, and received visitors from Ramree and other districts. In 1836 Mr. C. visited the islands and Aeng district, distributing tracts and preaching to thousands. He met with the Kyens, a branch of the Karens, living in the mountainous districts, and ready, like the Karens, to welcome the kingdom of heaven. In March, 1836, Mr. and Mrs. Ingalls sailed from Maulmain for Arracan, but were put back by storms. A school was opened for instruction in Burmese and English, in April, 1836.

Mr. and Mrs. Hall joined the Mission, May 8, 1837.

Mrs. Hall died at Kyouk Phyoo, July 9, 1837, after a residence of only two months. Mr. Hall died, Sept. 12, 1837. A church was organized, May 21, 1837. The first assistant, Koung Oung, was engaged at Akyab; he commenced labor in Feb. 1837, at the age of 50 years. He had been a Christian 12 or 15 years. He was a Mug, or Arracanese. The second was Moung Ket, a young Burman preacher, sent by Mr. Judson.

Kyouk Phyoo was relinquished, Nov. 1837. Mr. and Mrs. C. were compelled by ill-health to remove to Maulmain, which they reached, April 7, 1838. Akyab was also relinquished by Mr. Fink. The church there consisted of 30 or 40 members, with 3 or 4 good assistants. Messrs. Comstock and Stilson proceeded to Ramree, Feb. 18, 1839, to make arrangement for a settlement. Population, 10,000. Distributed 12,000 to 15,000 tracts. In May they removed their families. Church formed, May 29, 1839, embracing 7 natives; total, 11. Also, a school of 12 or 15 pupils under Mrs. C.

In 1840 there were 3 missionaries, 3 female assistants, and 6 native assistants. Cheduba was visited; 40,000 tracts distributed in the island in 15 days. Thousands heard the Gospel at the house of the missionary. In May, Messrs. Kincaid and Abbott arrived at Ramree; reached Akyab, April 22. Found a native church at Akyab of 13 members; all but one of them were baptized 25 years before. In May, 3 baptized at Akyab. One of the inquirers at Akyab was a man 90 years of age, who had been sent to Arracan by the King of Ava, to explain to the people the sacred books. On the 26th of August about 30 professed to believe the Gospel. Mr. Abbott labored at Sandoway, chiefly in behalf of Karens from Burmah. Mrs. A. taught some Burmese females.

In 1841 there were 3 stations, — Ramree, Akyab, and Sandoway; 4 missionaries, 4 female assistants, 27 native assistants; 2 assistants on Cheduba Island. Number of baptisms reported at Sandoway by Mr. Abbott, 193.

This year a church was constituted at Megezzin, south of Sandoway, consisting of 44 members, and another at Bombee, south of Megezzin, 30 members; another at Cruda, near Akyab. Schools were taught by Mrs. Comstock, Mrs. Stilson, and Mrs. Kincaid. Mr. Abbott had 2 schools for native assistants. A building for school and chapel, valued at 700 or 800 rupees, was this year presented to the Mission by the British Commissioner. Besides those named above, a school of 15 pupils was taught by a native at Kyouk Phyoo. One third of the foreign residents in Arracan died during this year.

Early in May, Chetza, chief of the Kemees, a hill-tribe on the Koladan River, 150 miles north of Akyab, and 13 subordinate chiefs, sent a letter to the Mission, representing that they "were anxious to know God and be taught in the true Book." The letter gave the names of 273 children whom they wished to place in school, if Mr. Kincaid would come to their mountains. A second petition to the same effect was sent in December, and soon afterwards Mr. Kincaid visited them. During the year Mr. Abbott baptized 102 Karens from Bassein and vicinity, the fruits of a wonderful revival beginning a year before; the converts were said to number 2000. During the first two months of 1842 Mr. Abbott baptized 259; in a subsequent journey of 31 days, 275 more.

The first convert at Ramree baptized by Mr. Comstock, Feb. 20, 1842. He was a Mussulman. Megezzin church, 137; Baumee, 74; Ongkyoung, 39; Surmah, 21; Buffalo, 75. Total in Arracan, 346. Baumee chapel erected this year. In October Mr. and Mrs. Kincaid left Akyab for the United States, and Mr. and Mrs. Stilson removed from Ramree to supply the vacancy thus created. Mr. Stilson again visited the Kemees, the tribe having been first visited by Mr. Kincaid in 1841. During his visit of three months, Mr. S. wrote out one third of the words in the Kemee language, which he reduced to writing, using the Karen character. Mr. S. also reduced to writing the language of the Khyens, south

of the Kemees. Their villages extend 200 miles. The native church at Akyab numbered 17; the church of Cruda, 8 or 10. Mr. Abbott's school for native preachers, 30.

Mrs. Comstock died at Ramree, April 28, 1843. The cholera prevailed that year, and several villages and towns were nearly depopulated, including Magezzin, Ongkyoung, and Baumee.

Persecution in Burmah Proper forced the converts to flee over the mountains into Arracan. In two months 120 Christian families emigrated to Ongkyoung. Tway Poh is pastor of Ongkyoung; Myat Kyan, of Magezzin. In three months, from Jan. to April, 1843, the pastor at Magezzin baptized more than 70, and Tway Poh, at Ongkyoung, over 40. Church at Ongkyoung numbers 122.

1843. — Akyab church, 27; Cruda, 12; Ramree, 9; Magezzin, 177. Baptized in the Karen department, 340. Two native assistants ordained. Mr. Abbott's school for native teachers, 30.

Mr. Comstock died of cholera, at Akyab, April 25, 1844, aged 35. Mission chapel at Akyab completed. This year 1550 Karens were baptized in four months by two native preachers in Pantanau district; most of the candidates had been disciples one, two, or three years. These baptisms were in Burmah Proper, over the mountains; baptized in Arracan, 489; total, 2039 during the year 1844. School at Sandoway, during the rains, 50, — including 14 native preachers.

Mrs. Abbott died, Jan. 27, 1845. Mr. Abbott came home on account of ill-health, leaving the Mission in charge of Mr. Stilson. Mr. and Mrs. Burpé, missionaries of the Nova Scotia and New Brunswick Missionary Society, settled at Akyab, Oct. 14. They were designated to labor among the Khyens. In 1845, 600 Karens were baptized; 26 native assistants.

In 1846 Mr. Stilson removed to Maulmain. Mr. and Mrs. Ingalls arrived at Akyab, April 29, 1846. At the

close of the year there were out-stations, 29; members, 3240. Two native preachers baptized, in 1846, 812; 1427 are waiting for admission to the churches. School at Akyab, 39, of whom 12 are pious.

Mr. Abbott arrived at Sandoway, returning from the United States, Dec. 1847. During his absence 1150 were baptized in Burmah Proper, 1200 candidates remaining. In December Mr. J. S. Beecher arrived at Sandoway. Five Kemees were baptized at Akyab, the first-fruits of the tribe. At the close of the year there were churches, 32; members, 3578. In 1848 there were churches, 36; native preachers, 44; day-scholars, 421; baptisms in 1848, 373. Whole number reported, 4341. Baptized from the beginning, more than 5500, and 5124 more unbaptized Christians reported. Chapels, 12. Christians, or men of Christian preferences, were substituted for heathen as Head Men.

C. C. Moore and wife arrived at Akyab, March 5th, having been designated to Ramree. Mrs. Moore died, Nov. 5, 1849. Thus far 10 Kemees have been baptized. Messrs. Knapp and Campbell sailed from Boston, Oct. 18, 1849; designated to Ramree and the Kemees.

Moung Pyoo was ordained, Jan. 1850. Chapel at Akyab completed with brick baptistery and tin roof.

In 1850 the Karen department of the Arracan Mission was constituted a separate Mission, called the Sandoway Mission (which see).

Messrs. Campbell and Knapp arrived at Akyab, March 13, 1850. In Nov. Mr. C. removed to Kyouk Phyoo, the principal military station in Arracan. In July Mr. Knapp visited Maulmain to study Kemee with Mr. Stilson; returned to Akyab in Nov. Afterwards visited the Kemee jungle. While at Maulmain Mr. Knapp prepared a Kemee Catechism. Mrs. Knapp died, May 23, 1851.

Mr. Ingalls resumed labor at Akyab, Dec. 13, 1851. In

1851 a zayat was built at Kyouk Phyoo, and Mr. Campbell preached from house to house. Akyab church became scattered in various towns. An aged Khyen woman was baptized, Dec. 1851.

Mr. Campbell died of cholera, at Kyouk Phyoo, Feb. 22, 1852. Two zayats ready for occupancy in Akyab; two native assistants each at Kyouk Phyoo and Ramree. Akyab church, 57. A school established for Kemees at Chetza, but it was at length scattered. Mr. Knapp made a tour of three months in the Kemee jungle. Rev. A. T. Rose arrived at Akyab, May, 1853. Mrs. Rose died of cholera, Oct. 21, 1853. Mr. Knapp died at sea, of consumption, returning to the United States, Nov. 9, 1853. On the death of Mr. Knapp the Kemee department was left vacant. The deputation, Rev. Drs. Peck and Granger, visited Akyab, Feb. 24, 1853, and spent two weeks. Mrs. Campbell embarked for the United States, April, 1853. Mr. Ingalls left Arracan for Maulmain, not to return. Mr. Rose withdrew from Akyab in 1854. Mr. and Mrs. Moore left, Aug. 9. 1854. Mrs. Knapp retired to Maulmain. The Mission was left vacant more than a year, but subject to the oversight of Mr. Ingalls, of Rangoon. A native pastor was ordained for Akyab, but shortly transferred to Kemendine, Rangoon.

Rev. A. B. Satterlee arrived in Arracan, in 1855; died, July 1, 1856. Mrs. Satterlee died at sea, in November following.

Assam Mission.

Messrs. Brown and Cutter, from Burmah, arrived at Sadiya, March 23, 1836, having been four months on the journey from Calcutta. Sadiya is two miles inland from the Brahmaputra. Mission buildings were to be erected before 1837. A school-house was built, May, 1836, and a school of 20 pupils opened in June. The first missionaries were designated to the Shyans. Messrs. Jacob Thomas and Miles

Bronson, with their wives, sailed from Boston, Oct. 17, 1836, taking a printing-press and a standing-press, with paper, ink, &c., and arrived at Gowahati, June 3, 1837, Sadiya, July 17, — except Mr. Thomas, who was killed below Sadiya by a tree falling from the river-bank across his boat. Messrs. Thomas and Bronson were designated to labor for the Assamese and Singphos; Messrs. Brown and Cutter for the Assamese and Khamtis.

In 1837 Mr. Brown printed a spelling-book in English, Assamese, and Shyan or Tai (with English characters), and an Assamese tract consisting of the Parables of Christ, and a Shyan version of the Sermon on the Mount. The American Sunday-school Union granted to the Mission a complete set of their publications. From Aug. 1836, Mrs. Cutter had charge of a school of 30 or 40 scholars at Sadiya. Messrs. Brown and Cutter proposed to connect a farming establishment with the Mission.

Mr. Brown commenced the translation of Matthew into Assamese, Jan. 1, 1838. A Khamti Catechism in the Burmese character was completed in February, and a Primer in Assamese, in April. A Khamti Dictionary, by Mr. Brown, was in progress. Printed from the beginning to June, 1838, 4850 volumes, 135,850 pages. Worship in Assamese had been commenced by Mr. Brown, at Sadiya, near the close of 1837. In 1838, two zayats were built near the village, and occupied on the Sabbath, by Messrs. Brown and Cutter. Mr. Cutter also superintended a school of 50 boys. Mr. Bronson and family removed to Jaipur, May 13, 1838. Jaipur is three or four days' journey by land, southeast from Sadiya. Sadiya was relinquished, May 12, 1839, a disturbance having risen in which several Khamti chiefs were killed and the Khamtis entirely dispersed. There were three schools in Sadiya till the station was discontinued.

Mr. and Mrs. Barker, designated to the Nagas, were afterwards transferred to the Assamese. They, with Miss Bronson, sailed from Boston, Oct. 22, 1839, and arrived in

Jaipur, May 14, 1840. Miss B. died, Dec. 8, 1840. Meantime, Mr. Bronson prepared a Spelling-book in English, Assamese, Singpho, and Naga, and a Naga Catechism; also, the same in Singpho. The Roman character is adopted in unwritten languages. This year there was a boarding-school at Jaipur. Nearly 100 Assamese attended worship during this year; instruction was also given to the Chinese employed in tea-culture. A school of 15 pupils was taught by Mr. Cutter, a few miles below Jaipur, and another at Jaipur, by Mrs. C. Mr. Bronson removed to the Naga Hills, in the beginning of 1840, and school and worship commenced.

Sibsagor adopted as a station in May, 1841, by Messrs. Brown and Barker, and Nowgong in Oct. 1841, by Mr. Bronson. Sibsagor is on the Dikho, ten miles from the Brahmaputra; population, 8000. Nowgong is on the Kullung, an arm of the Brahmaputra, 60 or 80 miles east of Gowahati. In 1841 the Gospel by Matthew was printed in Assamese. Nidhiram, the first Assamese convert, was baptized by Mr. Bronson, June 13, 1841.

School at Nowgong was opened in April, 1842, with 80 pupils.

Mr. Cutter removed to Sibsagor with the press, in the autumn of 1843. Mr. Barker removed to Tezpur for two months, and thence to Gowahati. The Nowgong Orphan Institution was projected by Mr. Bronson in 1843, and a mission school-house erected. Acts and John, in Assamese, were completed by Mr. Brown in 1842; Romans, in October, 1843. The convert Nidhi was with Mr. Cutter engaged in village preaching. Three months after removing to Sibsagor, Mr. Cutter had six village schools. In Nov. 1844, Mr. Bronson baptized three converts at Nowgong, in the Kullung, — 2 of them females. The orphan school numbered 14.

In 1845, 2 were baptized at Gowahati, which had become the chief place in Assam, for missionary purposes. A church was organized there in Feb. 1845, one having been formed

in Nowgong in January of the same year. Assamese Hymn-book printed, prepared partly by Nidhi and Batiram.

In 1847 there were 14 schools, 381 pupils; one Kachari school of 12 or 15 scholars. The "Orunodoi," a monthly paper in Assamese, was commenced in January, 1846. The Nowgong Orphan Institution numbered 21 pupils. Baptized at Nowgong, 8, of whom 7 belonged to the institution. At Gowahati 7 were baptized, — one, a girl, the first-fruits of the Kacharis; one belonging to the Mussulman population. Total baptized at G. during the year, 18; in the 3 churches, 30. Mr. and Mrs. Danforth sailed from Boston, Nov. 3, 1847, designated to Gowahati, and Mr. and Mrs. Stoddard designated to the Nowgong Orphan Institution. The Mission had continued eight years without being reinforced by a single additional helper.

Baptized in one year from January, 1847, 21; viz., 5 Europeans, 3 at Sibsagor, 5 at Nowgong, 11 at Gowahati, 2 at Gowalpara. Members at Gowahati, 27; Nowgong, 17; Sibsagor, 12. Mr. and Mrs. Bronson and Mrs. Cutter arrived in Boston, May 5, 1848. Second edition of the New Testament printed, 1848.

In 1849 the Nowgong Orphan Institution numbered 40 pupils. Two buildings were erected for its accommodation, and a brick building at Gowahati for the girls' school. 80 young people formed themselves into a school 30 miles from Gowahati, and sent 30 of their number to Gowahati to beg for books and a teacher.

Messrs. Bronson, Whiting, Ward, and their wives, Miss Shaw and Mrs. Cutter sailed from Boston, July, 1850; arrived in Calcutta, Feb. 1851. Mr. Daüble, previously a missionary of the Basle Missionary Society at Dacca, Bengal, was baptized at Tezpur, Feb. 4, 1850, and appointed missionary teacher at Nowgong. He was subsequently ordained. Third edition of the New Testament and a new hymn-book were printed in 1850. People sometimes came 20 or 30 miles to Gowahati to obtain books and tracts.

In 1851 each of the three stations was reinforced. Native assistants, 5, of whom 2 had visited the United States. A Naga youth, the second of his tribe, was baptized at Sibsagor. In 1850–51, 4238 persons were furnished with a religious book by Mr. Danforth, of Gowahati. Total printed from the beginning, 8,375,725 pages. A general meeting of the missionaries for discussion was held in Oct. 1851. The three branch churches were constituted each a separate church. Seven native assistants were set apart to missionary labor. An association was formed, and Mr. Daüble ordained.

In January, 1852, there was a revival of religion in Nowgong, especially in the Orphan Institution. Four girls were baptized in presence of 400 heathen spectators. In 1852 Mr. Cutter's relation to the Mission was discontinued.

New chapel opened at Gowahati in June, 1853. It is of brick, and erected at the expense of British residents. A Brahmin widow was baptized at Sibsagor. Five pupils of the Nowgong Orphan Institution were baptized; 6 more applied, but on account of their tender years were advised to wait. In a tour to Jorhat of 28 days, Mr. Whiting visited 500 houses and preached to 5 or 6000 people. Mr. Daüble died of cholera at Nowgong, March 22, 1853. Mrs. D., on account of health, returned to the United States in September, 1855, and closed connection with the Union. Two assistants died this year, — James Tripp, a preacher since 1851, one of the two who visited the United States, and Batiram Dass. Died of cholera in Nowgong district, in 1853, 9000. Mr. Whiting preached some weeks in and around Jorhat, 34 miles from Sibsagor, to not less than 5000 persons. There were conversions this year at all the stations. Baptized at Gowahati, 4, one of them a Kachari; at Sibsagor, 4; from the Nowgong Orphan Institution, 4; total of members, 79, of whom 52 were natives. Pupils in Orphan Institution, 48.

In 1854 Dr. and Mrs. Brown, after 20 years' service, were invited by the Board to visit the United States, and arrived, Aug. 1855. Mrs. Bronson also returned on account

of her health. General meeting of the missionaries with the Foreign Secretary at Nowgong, Jan. 1854. Changes inaugurated, to give schools less and preaching more prominence. In 1854 there was only one native preacher, and he at Nowgong; several native helpers. At the close of five years there had been connected with the Orphan Institution, which commenced in 1843, a total of 50 pupils. In 1854 a school was established among the Miris, with 40 pupils. Twenty Miri young men have applied to attend school at Sibsagor, but their application was declined for want of funds. In 1854 the "Orunodoi" had 420 subscribers. Translation of "Pilgrim's Progress" into Assamese was half accomplished; finished in 1856.

Mr. and Mrs. Stoddard left the Mission in Dec. 1855, on account of health. Biposu, a native preacher, died. Church at Nowgong numbered 24; Sibsagor, 27; Gowahati, 11; total, 62. Mr. Danforth removed to Sibsagor in Jan. 1855.

In 1856 Mr. and Mrs. Ward returned to the United States on account of her health. Mrs. Bronson, returning to the Mission, arrived in Nowgong, May 10, 1856. Mr. and Mrs. Bronson left Assam for the United States in October, 1857, and arrived March 14, 1858. In 1857 Sibsagor and Gowahati were left with one missionary each, and Nowgong with only a native assistant. Mr. Danforth returned from Sibsagor to Gowahati in March, 1857, and to the United States on account of health in 1858. The churches were much depressed and diminishing in numbers. Mr. and Mrs. Tolman arrived in Nowgong, May 25, 1859, and made a tour on the Mikir Hills, Dec. 1859.

In 1860 the church at Nowgong numbered 5; Sibsagor, 1; Tezpur, 1. There was a revival of religion at Sibsagor in 1861, and 10 baptized between Jan. and May. The church supports Kolebor, a native assistant. Printing in 1861, 356,348 pages. Mr. Tolman, on account of health, returned to the United States in 1861, and Mrs. T. joined him in 1862.

Omed, a Garrow Sepoy, the first of his tribe, was baptized, Feb. 1863. The first Mikir convert was baptized, Sept. 1863, by Mr. Bronson, at Nowgong. Two Garrows baptized at Gowahati, and in April, 1864, sent to preach to their own people.

Mr. and Mrs. Scott, designated to the Mikirs, arrived in Nowgong, Nov. 1863. The New Testament, translated by Dr. Brown, has been printed in three editions; part of the Old Testament translated from the Hebrew, part from the Bengali by a native; a Hymn-book of 300 hymns, and the "Orunodoi," 18 volumes.

Teloogoo Mission.

The attention of the Board was first directed to the Teloogoo people by Mr. Sutton, of Orissa. They number about 14,000,000, and inhabit a territory stretching from Orissa nearly to Madras, 600 miles on the coast, and into the interior 400 miles. There is no missionary in this territory except one at Vizigapatam. A Teloogoo version of the New Testament was printed by the Serampore Mission in 1817–18, and of the Pentateuch in 1821. Hymns, a Catechism, and "Pilgrim's Progress" in Teloogoo, were printed subsequently. One half of the people of Madras are Teloogoos; some say only one eighth.

Mr. and Mrs. Day and Rev. E. L. Abbott were designated, Sept. 20, 1835, to commence the Teloogoo Mission. Mr. Abbott was afterwards transferred to a Karen Mission. Mr. Day spent his first year at Vizigapatam and Cicacole, at the latter place preaching in English and Teloogoo, and distributing portions of the Scriptures and tracts. Mrs. D. gathered two schools. People came from a distance of 30 or 40 miles to inquire about the new religion. Mr. Day removed to Madras in March 1837, in the vicinity of which it was proposed to locate the Mission, on account of the English soldiers, a branch of the Maulmain church, established there. In Jan. 1838, Mr. D. was laboring at the village of

Wonara-petta, population 10,000 Teloogoos, besides Tamulians. Native schools, 3; pupils, 70. The English Baptist Church at Madras was formed Aug. 4, 1838; members, 15; dissolved, May 1841. During a visit in March and April, 1838, Mr. D. baptized at Bellary, into a branch of the Maulmain church, 22 converts. The ordinance had never before been administered there. Afterwards this body became a branch of the Madras Baptist Church. Mr. Day preached to the church weekly, and superintended two mission-schools, embracing 90 pupils.

Mr. Van Husen and wife arrived in Madras, March 9, 1840, and on the 21st in Nellore. Nellore is 110 miles north of Madras, on the south side of the Pennaar River, 15 miles from the Bay of Bengal. Population, 20,000. Station in Nellore established, Feb. 1840. A mission-house and zayat were erected on a compound of eight acres. Audience, 25. In 1842, two assistants were under instruction. Several gave evidence of conversion in Dec. 1842. The first Teloogoo convert, Van Kappa, a man, was baptized in the Pennaar River, by Mr. Day, Sept. 27, 1840. Three were baptized Aug. 1843, one of them a Teloogoo female, and another of Teloogoo extraction.

A church was constituted at Nellore, Oct. 12, 1844; members, including the missionaries, 8. Near the close of 1845, both the missionaries were compelled by failure of health to retire from the Mission, which was left in charge of assistants a little more than three years. Several schools were dismissed for want of teachers. The church was scattered, but not lost.

In 1848, at the anniversary of the Union, the question was mooted, "Shall the Teloogoo Mission be discontinued?" and determined in the negative, so the Mission was revived. Mr. Day, accompanied by Mr. L. Jewett, sailed Oct. 10, 1848, and arrived in Nellore, April 16, 1849. There were soon 250 children in schools, and a Sabbath-school of 200. Mr. Jewett preached his first regular Teloogoo sermon in the

chapel, Dec. 3, 1849. The missionaries visited three heathen festivals, where 30,000 or 40,000 people were gathered. In 1850 there was daily preaching in the streets to full 50,000 in all. Tracts were eagerly received and very few torn. A general desire to read was awakened. A boarding-school was opened at Jonnavada, at the request of leading men of the village. Two were hopefully converted, — both females.

In 1851 the audience at the chapel numbered from 40 to 150. Several important tours were made. Native assistants, 3; one of them, a colporteur, in the year ending Sept. 30, 1851, gave away 2494 portions of Scripture; in four months he visited 20 villages, and read 127 chapters in the hearing of 3435 persons. Baptized, one. Other cases of conversion, and some inquirers.

In Jan. 1853, the Deputation visited Nellore. The colporteurs visited 29 villages, distributing Scriptures and tracts. Boarding-schools, 25 pupils. Mrs. Gilmore, the matron, belonging to another Christian denomination, was baptized; also one pupil. In 1853, Mr. Day returned to the United States, leaving Mr. Jewett and family alone. There was a Sabbath-school and daily Bible-class of 18. One of the assistants apostatized.

Rev. F. A. Douglass and wife joined the Mission early in 1855. Four were baptized. The contributions were sufficient to defray the current expenses of the chapel, and to sustain the native pastor. The "Benevolent Society" also supports a colporteur. The church numbered 6. Tracts and Scriptures had been distributed in all the villages within 20 miles of Nellore, and in nearly every village northwards 143 miles to Guntoor, also in many villages of the main road, bordering on the Bay of Bengal. A "History of Christ" in Scripture language, by Mr. Day, 232 pages, was printed in 1000 copies. Mr. Jewett recommended planting a new station at Ongole, 77 miles from Nellore, 6 or 8 from the sea. Population, 6000. Five were baptized, from 15 to 50 years of age, 3 of them females. The "Nellore Home Mis-

sion Society," formerly the "Benevolent Society," supported a colporteur. Pupils, 53. Mr. Douglass had a theological class. The Teloogoo tract, "Come to Jesus," translated from English, was printed in 10,000 copies, 58,000 pages. The Old Testament in Teloogoo was printed at Madras, and the New Testament at Vizigapatam. In August a company of farmers came from Ulloor, 20 miles distant, to inquire after the way of life. The native assistant, Nersu, who had been a colporteur since March, 1851, died Nov. 12, 1856. Church, 12; baptized, 2. More have heard the Gospel than in any former year. Assistants, 3; normal school pupils, 11 girls, 7 boys; the Bible the basis of instruction.

In January, 1857, Mr. Douglass removed to Madras on account of the health of his family, and was absent one year. On account of fears arising out of the Indian mutiny, Mr. Jewett and family followed, leaving in Aug., and was absent four months. Boarding-school, 45 pupils, three fifths of them girls. The principal teacher was the first native convert among the girls; her husband, now a preacher, was also a pupil. The "Juvenile Benevolent Society" in the school, whose object was to promote Christian education, raised in nine months, with the aid of the European residents, 300 rupees.

March 5, 1858, another assistant died. A remarkable revival of religion followed. Baptized, 13. The next year, 1859, witnessed another season of revival. Baptized, 5; church-members, 25. Much of the year the missionaries lived in tents, going from village to village, from 3 to 15 miles from Nellore.

In 1860, one of the scholars, Charles D. Gould, died in Christian triumph. The female converts participated in the work of spreading the Gospel. In 20 days the missionaries visited 20 villages, most of them twice.

Near the close of 1861, Mr. Jewett, having spent several weeks in Madras on account of enfeebled health, returned to Nellore, visited Ongole, and then sailed for the United

States, leaving Madras, March 1862. Konakiah was ordained pastor, Dec. 14, 1861. Two were baptized near Ongole, which was pronounced a very important opening. Church, 26. Contributions, 75½ rupees; nearly $1.50 per member. An examination was held, Dec. 1861, of pupils, 78 in number, supported almost wholly by friends on the ground.

In 1863 Mr. Douglass was at the sea-shore, and in Madras four months, on account of health. Returning, he baptized 4 converts, Nov. 15, 1863. Church, 29. The United States Thanksgiving, according to the Proclamation of President Lincoln, was also observed in Nellore, and the teacher gave a brief account of the rebellion. Baptized, in all, 41; excluded, 5; died, 10; still in communion, 31. Scholars who became church-members, 24. Pupils instructed, 2000.

China Mission.

Mr. and Mrs. Shuck arrived in Macao, China, from Singapore, in Sept. 1836, and spent the year following in the study of Chinese, which, with the Malay, he had commenced at Singapore. Jan. 31, 1837, he baptized the first Chinese convert, Ahea A. Loo, his teacher, who accompanied him from Singapore. An attempt to visit Hainan for exploration proved fruitless, on account of the abounding of Chinese pirates. Mrs. Shuck commenced a school for Chinese children. Mr. Shuck commenced preaching in Chinese at Macao, near the close of Feb. 1839. In Jan. 1840, he preached in several houses, in the streets, and in a heathen temple, and many received tracts.

In 1841 Rev. I. J. Roberts joined the station at Macao. This year one Chinese gave evidence of faith. An American sea-captain was baptized, Jan. 5, 1842. The Mission was transferred from Macao to Hongkong Island, Mr. Shuck commencing his residence at Hongkong in March, 1842, and Mr. Roberts at Chekchu, on the southern side of the island.

Hongkong is a hilly island, twelve hours' sail from Macao, twenty-four from Canton, three or four days from Amoy. When it was occupied by the English in Jan. 1841, the population was 7000; in two years it was quadrupled. At the commencement of the Mission two chapels were erected by friends on the island; also two mission-houses. A church was organized May 15, embracing nine names besides those of the missionaries; Mr. Shuck, pastor. The bazaar chapel was opened June, 1842; Queen's Road chapel, July 19, 1842. Mr. Roberts had a house for worship and school at Chekchu, a Chinese school, and one assistant. During the year Mr. Dean visited Chusan for two months, and Amoy; and, Oct. 24, settled with his family at Hongkong. Auditors soon increased from 7 to 40. Two native Christians from Bangkok, who spoke the Tie Chiu dialect, were his assistants. Dr. Macgowan joined the Mission, March, 1843; in June he visited Canton and was engaged in the hospitals; returned in September to Hongkong; arrived in Chusan, Oct. 11, and Ningpo, Nov. 8, to ascertain the desirableness of locating a Mission there and establishing a hospital.

In Feb. 1843, Mr. Roberts removed from Chekchu to Victoria. Messrs. Shuck and Dean labored also at Victoria, providing thirty-three Chinese services a week. May 28, a new church was organized, Mr. Dean pastor, styled "The Tie Chiu church of Hongkong." Baptized, foreigners, 6; Chinese, 2. Members of Queen's Road church, 24. Tracts distributed, 45,000. In Aug. and Sept. 1843, Delegates from all the Missions in China met at Hongkong, to form a standard version of the Scriptures. Mr. Goddard, of Bangkok, Siam, was appointed to go at once to Hongkong to take part in the work.

Dr. and Mrs. Devan joined the Mission at Hongkong, Oct. 24, 1844. A revival of religion prevailed in Mr. Shuck's congregation. Baptized, in all, 19. Mr. Roberts spent six months in Canton, conversing on religion and dis-

tributing tracts. Assistants, 6; schools at Hongkong, 2, embracing together 50 pupils, besides a Tie Chiu theological class. Kowloon, on the main land, was adopted as a dispensary station, and visited weekly by Mr. Shuck and Dr. Devan.

Ningpo.

Messrs. Shuck and Devan removed, in 1845, from Hongkong to Canton, and adopted Canton as a permanent station; commenced with 9 native assistants. A church was organized April 3, 1845, with 24 members. The church at Hongkong was left in charge of three native assistants. The same year Mr. Shuck was honorably dismissed, to become a missionary of the Southern Baptist Convention. Mr. Roberts' connection was closed Jan. 1, 1846. Dr. Devan, in 1846, returned to Hongkong, and Canton was relinquished to the Southern Baptist Convention, that body purchasing the Mission premises.

Ningpo was adopted as a permanent station, and a medical hospital established by Dr. Macgowan, in Nov. 1843, and continued three months. It was reöpened in April, 1844. Cases treated in eight months, 2139, viz.; males, 1739; females and children, 240; not stated, 160. Ningpo stands at the confluence of two rivers, one of them the Ningpo River; population, 250,000. A chapel was opened in the centre of the city in Jan. 1846.

Dr. Macgowan left Hongkong for Ningpo in April, 1845. Mr. and Mrs. Lord joined the Ningpo Mission in 1847. Dr. Macgowan and two native assistants, besides other labors, had from 80 to 100 hearers on the Sabbath, and a few applicants for baptism. When Mr. Lord arrived, the hearers were from 100 to 300, including 25 or 30 females. The church at Ningpo was organized Oct. 31, 1847; in 1848, a Bible-class and a day-school were taught. Early in 1848, Mr. Goddard removed to Ningpo.

In 1849, 12,956 patients were prescribed for at the hos-

pital by Dr. Macgowan and a native physician. Religious services were held at Chinchai and on the island of Chusan, by missionaries travelling for health. The church at Ningpo also sustained an out-station at Tszki, 15 miles up the Ningpo River. Contributions at the monthly concert, $84.00. In May, 1849, an aged man was baptized, the first fruits of the Mission at Ningpo. He died in Sept. following. Total church-members, 8; congregation, 40, including one or two females.

In 1850 there were 3 missionaries, 3 female assistants, 2 native assistants. Messrs. Lord and Macgowan spent several weeks on the island of Chusan. Baptized, 2; day-scholars, 20; Bible-class, 14; conversions, 2 or 3.

A chapel was rented in 1851. The church numbered 9, of whom only 3 were natives. From the organization of the church, in 1847, 4 Chinese converts had been baptized. Exodus was translated and 3000 copies printed; total printing in 1851, 23,700 copies. In Chusan, Dr. M. prescribed this year for 2000 patients.

In 1852 Dr. M. made a tour into the interior, visiting the city of Suchau. A brick church edifice with spire was built, and dedicated Sept. 26, 1852. Baptized, 3; total members, 9; boys' school, 25; girls', 15.

In 1853 the congregation numbered from 100 to 300. All the church-members usually attend the monthly concert. The contributions were $59.18, or about $4.23 per member. Patients prescribed for, 11,031. At the close of 1853, Mr. Goddard had completed his translation of the New Testament. More than 12,000 portions of the Scriptures have been given to the people during the year, and more than 30,000 tracts. Three new tracts were printed. Mr. Goddard translated the New Testament, and the Old Testament to the close of Leviticus.

In 1854 Mr. Goddard died. Messrs. Lord and Knowlton arrived in June. There were 35 addresses in Ningpo weekly, and 18 meetings, with an average attendance in all of about

1200. Dr. M., aided by a native physician, prescribed for 11,000 patients. The Mission sent 1000 New Testaments to California. Dr. M. published a Chinese newspaper at private expense, — 48,000 pages in the year. Two native Christians made an unsuccessful attempt to penetrate to Nanking, to put the New Testament into the hands of the insurgent chief, distributing tracts on the way. One of them was arrested and placed in confinement, and a ransom demanded for his deliverance.

In 1855 Dr. M. spent six months in a tour to Hongkong and Macao. An assistant preached twice on the Sabbath and twice every week on the island of Chusan, where there was a small school; also one at Ningpo of 50 pupils. Two assistants visited Hangchau, the capital of the province, at the literary examination, to distribute Scriptures and tracts. Dr. M. visited Fatshan, 13 miles from Canton, and circulated several thousand tracts and portions of Scripture which were eagerly received. Mr. Knowlton visited different parts of Chusan and was received cordially. Chusan is 30 miles east of Ningpo; population from 50,000 to 100,000. At Tinghai, the capital, Mr. Knowlton hired a room and established an assistant. The Spirit was specially manifest. The first convert was Qwu. Of the three former leaders of the Catholic Church in Chusan, two were baptized and the third an applicant. Baptized during the year, 13, — 8 from Chusan, and one of the latter a female.

In 1856 the places for preaching in Ningpo were reduced, on account of retrenchment of funds, from three to one, and the schools dismissed for want of means. Hymn-book compiled by Mr. Lord. Scriptures distributed, 41,680 pages; tracts, 129,300 pages. On account of the imperfect health of Dr. M. the dispensary was closed temporarily. On the island of Chusan a literary man 27 years of age travelled twelve days' journey, 250 miles, to learn the doctrine of Jesus. In a tour out of Ningpo, Mr. Knowlton preached in an ancestral temple to 200, many of them females.

In 1857 the church numbered 19; baptized, 5. No schools for want of funds. Chusan occupied by an assistant. Kinghwa visited, a town 250 miles from Ningpo.

In 1858 a church of 7 members was organized on Chusan. Ningpo church, 17; baptized, 7. An unusual spirit of inquiry in Chusan and Ningpo.

Mr. Jenkins joined the Mission in March, 1859. Baptized, 19, — nearly doubling the churches, Assistant placed at Kinghwa, March 1, 1859. School of 9 girls opened in November, and increased to 20; boys' school, 28. Ningpo church, 26; Chusan, 14. Four from Kinghwa were baptized and received at Ningpo, three of them literary men. Efforts at Kinghwa commenced, April 1, 1859, and it was adopted as an out-station in 1861. It is situated on a plain 150 miles southwest of Ningpo, on the Hangchow River; population from 50,000 to 75,000. There was free toleration. Two persons, one a literary man, were baptized in 1861, and the city first visited that year by Messrs. Lord and Jenkins. Mr. Lord commenced another out-station, 20 miles in the country, at Nying Kong Gyiao. Jih-z-kong was established as an out-station in 1860, and a church of 5 members organized, Sept. 8, 1861.

In 1861 there were 3 missionaries and 3 female assistants, 4 native assistants, 4 out-stations. Mrs. Lord superintended a boarding and day-school. An unusual number of females were baptized this year, 9 in all, of the age of 60 years and downwards. Baptized in Ningpo and Jih-z-kong, 17; total of members, 41; contributions, $41.00. The Gospel made steady progress in Chusan; baptized, 4; total, 24.

Ningpo was subdued and sacked by the insurgents in Dec. 1861; the Mission property was unharmed. The rebels were again driven out, May 10, 1862.

In 1862 the native members in all the stations numbered not far from 100. Native assistants, 6, of whom 4 were formed into a theological class, studying in the week and

preaching every Sabbath. Baptized at Ningpo, 11, of whom 4 were females; in Chusan, 15. A native preacher requested at Siau-saw, on the north side of the island.

In 1863, 41 were baptized, more than in any previous year; 13 of them were females of Ningpo. Total of members, 118. Dr. Macgowan and Mr. Lord retired from the Mission; 2 assistants died. Waukadeu, a new station, 3 miles from Jih-z-kong, was adopted.

Hongkong.

Religious services at Hongkong were recommenced, Nov. 1846. The church numbered 16, with several applicants for baptism. Mr. Johnson joined the Mission in 1848. Dr. Devan, on account of his health, was transferred to the Mission to France.

In 1847, 11 were added by baptism to the Tie Chiu church; 2 Chinese females were baptized, the first in the Mission; the candidates were mostly from the out-station at Long Island. Hongkong had this year 3 out-stations, 5 native preachers and assistants, and 20 church-members; the next year, 6 native assistants. Dr. Dean prepared Notes on Matthew. In 1848, 20,000 copies of different tracts were printed by native workmen. The Union never had a press in China, all our printing having been done in blocks by hand.

Early in 1850 Dr. Dean spent twenty days in Cochin China; prepared Notes to Acts and Genesis. Chapel was finished on Long Island. Chiemtachiu, a village on the main land opposite Hongkong, was added to the out-stations, embracing a school of 8 or 10 boys, who attend chapel at Hongkong. Three schools embrace in all 40 boys. The school on Long Island was suspended.

In 1851, the truth was communicated to more than in any previous year. Out-stations, 4; native assistants, 4; school-teachers, 3; baptized, 4; candidates, 4; total of members,

25. There was a school at each out-station; pupils, 60. Printing, 55,000 pages, besides 3000 copies of Genesis, with Notes. In 1852, 3 were baptized, and one died in faith unbaptized. A school for girls was attempted by the wife of Ko Abak. Many books and tracts were distributed to emigrants going to California, and others sent to California.

In 1853, 2 girls from the boarding-school, aged respectively 13 and 14 years, were baptized, besides 20 others; 6 schools connected with the Mission, 4 for boys and 2 for girls; pupils, in all, 75. These schools were purely native in language and Christian in character. Contributions from the church more than $1.00 per member. In 1854 only one resident missionary; baptized, 7; church-members, 34, — the youngest, 12; the oldest, 75. Distributed of the New Testament, 500 copies; portions of New Testament, 8000; tracts, 16,000.

A Tui, a native assistant, taken by pirates in 1855, was carried to Kapchu, and preached from village to village and from house to house, during the three weeks of his detention, to thousands of people. In 1856 two native assistants, on a missionary tour in Tie Chiu District, were arrested and imprisoned, Aug. 19, and treated with much cruelty till they were set at liberty, Dec. 14. Baptized in 1856, 4. The schools were disbanded except that at Chekchu; 14,000 tracts were distributed, and 4000 New Testaments and parts of the New Testament.

The operations of the Mission were interrupted in 1857 by hostilities between the British authorities and the Cantonese. Preaching was mostly suspended, except on the island of Hongkong. Two of the out-stations were often visited by the assistants. It was suggested this year to remove the Mission to Swatow, as promising better access to the Tie Chiu population.

Mr. Sawtelle joined the Mission, Dec. 24, 1859. This year the church nominally numbered 33; only 17 were living within reach. In June, 1859, Mr. Ashmore was

authorized to open a Mission in the Tie Chiu District; his health failed, and Mr. Johnson undertook the enterprise. Mr. Sawtelle followed in 1861.

Tie Chiu.

This Mission, formerly the Hongkong, was established in 1860, near Swatow, on the main land, — the missionaries taking up their residence on Masu, or Double Island, within sailing distance of five minutes from Swatow Proper; population, 2000 Chinese. Swatow became an open port in 1861. Tie-Chiu-Hu is the chief city of the department. Tat-hau-po, 5 miles distant, was also occupied; population, 30,000; assistants, 5. Mrs. Johnson commenced a school for girls and another for boys.

In 1861 two were baptized at Hongkong; resident members, 8 or 9. The assistants labored at the out-stations and on Chinese junks. The chapel at Chekchu was crumbling to the ground; the Tie Chiu people had mostly moved away. The property of the Missionary Union at Hongkong was sold on very favorable terms, and Hongkong became thenceforth only an out-station. Mr. Sawtelle's health failing, he went to California, and closed his connection with the Union.

In 1862, inquirers came from different and distant places. In May, 6 were baptized, 3 of them persons of more than common literary attainments, — one, a military mandarin from Tie-Chiu-Hu. This is the largest number Mr. Johnson had ever baptized on one occasion.

In Jan. 1863, 17 visitors came as inquirers from Chunglim, later an out-station; 4 of them were females, applicants for baptism. Mr. J. visited Hongkong, and administered the Lord's Supper to 8, still residing there. This year, Mr. Telford, formerly of Bangkok, removed temporarily to Swatow, but left in 1864 for the United States.

Communicants in 1863, 30, — 16 babtized since the

founding of the Mission at Swatow. Six of the baptized were from Mrs. Johnson's boarding-school for girls; they had professed to be Christians nearly a year.

Sandoway Mission.

The Karen department of the Arracan Mission in 1849 was constituted the Sandoway Mission. Missionaries, Messrs. Abbott, Beecher, and Van Meter. One station, 3 missionaries, 2 female assistants, 44 native assistants. Connected with Sandoway churches are 300 Pwo Karens, and 200 are waiting for baptism.

Sgau Karen department at the close of 1848, churches, 36; native preachers, 44; scholars in day-schools, 421; baptisms, 373; members reported, 4341. Baptized in connection with the Sandoway Mission from the beginning, more than 5500, of whom 700 or 800 have died. There are 5124 unbaptized Christians, 12 chapels, each accommodating several hundred hearers, and nearly twenty of an inferior order. Forty native assistants studied with Mr. Abbott at Ongkyoung. Day-schools exist in nearly every village. A rare spirit of liberality prevails in the churches, sustaining schools, supporting teachers, building chapels. Some of the churches support their pastors entirely. There were 40 native preachers, at an expense to the Union of about $300. These Karen churches were the first to develop so fully the principle of self-support.

In 1850 Mr. Abbott made two attempts to enter Burmah Proper, both of which were frustrated by the influence of governors on the route. A meeting of several weeks' continuance was held at Ongkyoung for the instruction of the preachers. All but one were present. Eight preachers supported entirely by their churches; 37 aided to the amount of 20 rupees each. Churches, 40; baptized, 244; net increase, 216; Christians not yet baptized, 529.

1851.—Karen Home Mission Society formed; supports

3 home missionaries. After the annual meetings, Sgau assistants were instructed by Mr. Beecher, and Pwos by Mr. Van Meter. Estimated pupils in village schools, 200. In 1851 Mr. Abbott removed to Tenasserim on account of his health. Large numbers of Pwo young men came over the mountains to study. A native preacher baptized 97 near Bassein. There was a Burman church of 6 or 7 members at Sandoway, including 2 preaching assistants. The first convert, baptized in 1843, was converted through the instrumentality of Mrs. Abbott.

In 1852 there were churches, 44, including 8 in Arracan; native preachers, 48; baptized, 529, mostly in Burmah. Total of baptisms since the organization of the Sandoway Mission, upwards of 600; church-members, about 5000. The operations of the Mission were disturbed by the Burmese war. On the occupation of Bassein by the English, part of the field was opened to the Mission from which they had long been excluded. Messrs. Abbott and Van Meter arrived at Bassein in July. Mr. Abbott, on account of ill-health, returned to the United States. In 1852, 30 churches were represented at the Association. Baptized, 178; increase, 147. The common schools had declined in interest.

Dec. 1853. — Three native preachers ordained at Ongkyoung and 1 at Buffalo. Total ordained preachers, 6.

J. R. Nisbet and wife, designated to the Burmese of Sandoway, arrived at Maulmain, Feb. 2, 1853.

Sandoway *station*, whose real centre has long been Bassein, became henceforward the Bassein Mission (which see).

Bassein Mission.

Sandoway Mission had its most important relations with the Karens of Bassein Province, and Bassein was its real centre of operations. On the opening of that region to missionary effort after the war, the seat of the Mission and the name were changed, and the Sandoway became the Bassein Mission.

July 12, 1852, Messrs. Abbott and Van Meter visited Bassein to resume missionary work, suspended on account of the war. Some Burman kyoungs were fitted up for a chapel, school, and mission-house.

On account of health, Mr. Abbott left the Mission, Sept. 1852. Mr. Van Meter remained in charge, joined in a few weeks by Mr. Beecher.

Rev. J. R. Nisbet, designated to Sandoway, was informed by the physicians that he could not live in the country. Mrs. Nisbet died July 29, 1853. Rev. Mr. Whitaker, designated to Bassein, was transferred to the Maulmain Karen Mission. Rev. J. L. Douglass sailed for Bassein, Dec. 1853. Mrs. Beecher died, March 3, 1854. The churches had been greatly broken during the war, 7 preachers had died, and whole churches were scattered. Only 184 pupils were receiving instruction. Assistants, 58. At the close of the year there were stations, 1; out-stations, 53; 3 missionaries, 2 female assistants; 63 Karen preachers and assistants, of whom 2 are ordained. The assistants are supported mostly by the Home Mission Society. At a meeting of more than 40 preachers, it was voted to "expend no more of the money of the American brethren." New churches, 3; baptized, 644; churches, 53, all having pastors; evangelists, 10; schools in 43 villages; pupils, 913.

Jan. 1, 1855, 33 were baptized in one village, the first fruits of missionary labor in a new region.

In 1856 the Association had a native Moderator; baptisms more than 500. March 16, a fire destroyed the mission-houses. Messrs. Van Meter and Douglass lost everything. Mr. Beecher left Bassein, Nov. 1856, and the Sgau Karen department became vacant. Mr. Thomas, of Henthada, deputed to take the oversight of it.

1857. — Baptized to July 1, 212; schools, 28; 3 academies, 265 pupils. The temporal condition of the people is much improved.

1858. — The Bassein Home Mission Society supported

from 6 to 12 Home missionaries. This year, 3 native preachers were sent to explore among the Karens north of Ava. About 5000 members of all the churches. Mr. Van Meter visited the United States, arriving Nov. 1860. Many village schools were given up for want of suitable teachers.

Nov. 1859, semi-annual meeting of the Association. Present, 600 communicants, 40 pastors, and 20 other preachers: 12 were appointed missionaries to other fields. At the beginning of 1860 the Pwo churches were 8 in number. Members, over 400. Pwo Association, formed 1863, contained 13 churches, 500 members. Among Sgau Karens, baptized in 1861, 178; total, 5474.

The monthly contribution system was adopted by the churches of Bassein in 1862. Baptized, 276; total, 5793. New worshippers reported, more than double the preceding year. Churches, 51; pastors, 59; ordained, 9.

1863. — 3 Sgaus ordained; 16 have been ordained in Bassein. Three or four new chapels erected. The above notices include the Sgau and Pwo departments.

Burman Department. — Rev. J. L. Douglass arrived, Nov. 1854. No Burman missionary labored within 100 miles of Bassein, but 16,000 Burmans were within a half hour's walk. The people manifested great interest. Mr. D.'s first baptism in Burmah, and the first ever witnessed in Bassein, was of a convert from Ramree, a fruit of the labors of Mr. Comstock.

In 1858, Mr. D. visited 70 Burman villages, and distributed 20,000 pages of tracts. Three native assistants aided him part of the year. The first Burman convert at Bassein, an aged man, was baptized Aug. 20, 1859. Jan. 1860, the Burman church numbered 12.

Mr. D. returned to the United States, on account of Mrs. D.'s health, in 1860, and settled as pastor in West Philadelphia. In his absence, his field was visited by Messrs. Stevens and Crawley, and Mrs. Ingalls. Mr. Crawley baptized 15 in 1862. Mr. D. returned, Dec. 1863. Total in Burman churches, 41.

Prome Mission.

Prome is situated on the Irrawadi, 40 miles below Thayet, the frontier fortress of British Burmah. It is 200 miles from Ava, 170 north of Rangoon, and 100 north of Henthada. It is said to have been founded 444 years before Christ. In the year 1830 Dr. Judson spent three and a half months in the city, living in a dilapidated zayat which had been granted him by the authorities, and situated on consecrated ground. During his stay, besides preaching, he distributed 500 tracts. Population, 22,000; with the vicinity, 120,000 to 150,000.

The Prome Mission was commenced after the annexation of Pegu to the British possessions, which took place Dec. 20. 1852. Mr. Kincaid, from Rangoon, and Mr. Simons from Maulmain, were designated to the Mission. Mr. Kincaid arrived at Prome, Jan. 19, 1854; Mr. Simons, Feb. 1854. A Burmese Christian had preceded Messrs. Kincaid and Simons, gathering the people nightly to his house and proclaiming to them the Gospel. The first Burmese service was held by Mr. Kincaid, Jan. 22, 1854. The first baptism (3 converts) was on the 22d of Feb. 1854; in July the number baptized had increased to 38. At the beginning of 1835 there were 3 out-stations, 2 native assistants, 4 churches, (2 Karen) and near promise of a fifth. Baptized, 80,—residing in 12 localities, between 12 and 90 miles from Prome. Two of the persons baptized were from Ava. Of 70 members at Prome, 21 were Karens, with a native pastor. Early in Feb. of this year, Thayet, 40 miles north of Prome, was determined upon as an out-station. It is 4 miles below Meaday, the frontier English fortress. There was a large number of gifted men and women among the converts. This year there was a vernacular day-school opened with 10 pupils. Up to May of the present year, 110 had been baptized; still later, 116,— of whom 100 were Burmans. Two Karen churches had 43 members; Prome church, 73; Thayet, recently

organized, 13; Woontenzike and Ooyingong, 24 and 8 respectively. A chapel was built at Thayet, at the expense of pious officers, who also supported the assistant. Two Karen pastors were also ordained, Ko En and Ko Shway Bo. A Burman Christian official assumed the support of a native preacher. Nearly all Prome was destroyed by fire in Feb. 1856, including the zayat. About the same time Mr. Simons's house was robbed. The service at the jail was continued, however. A new zayat was erected by a Burmese merchant at Mayabeu, two miles from Prome. In October, Mr. Kincaid visited Moukten, 18 miles from Meaday. At the close of 1856, there were out-stations, 5; native assistants, 10,—of whom 6 are ordained evangelists and pastors. Four were ordained during the year. Baptized, 22, including 7 females, — 4 of them at Amarapura.

Mr. Kincaid visited the United States, Jan. 1857, returned in Sept.; arrived at Rangoon, Dec. 27, 1857. Mrs. K. remained for a time in America. This year the second preaching zayat was burned. The Head Man of a Burman village, 22 or 23 years before the last-mentioned date, obtained tracts and portions of Scriptures, the study of which brought the whole village to forsake idolatry.

In 1858 a young priest was baptized. The out-stations around Prome, at the beginning of this year, were Thayet, Moukten, Enma, Allanmyo, and Meaday. The Kyens near Prome, a tribe resembling the Karens, were brought to the knowledge of the missionaries. Six or seven of them were baptized during the year, and there were many inquirers. At the close of the year there were native assistants, 10; ordained, 6; 4 of them labored south of Prome. Total baptized from the beginning of the Mission to the close of 1858, 216, of whom 33 have died. Present number, 187, viz., 34 Karens, 15 Kyens, the rest Burmans. During the year 1859, 26 were baptized, of whom 10 were females; in 1860, 13; total of members, 193; 1861, baptized, 21; total 210; 1862, baptized, 16; total, 226; 1863, baptized, 44; males,

18; females, 26; total, 265. Service was continued at the jail, as many as 1000 people hearing the Gospel in a year. A Kyen assistant travelled over the Arracan Mountains to the sea, 130 miles, and made known the Gospel for the first time to numbers of his race. In November, Mr. Kincaid baptized 2 Englishmen and a Mohammedan officer at Meaday.

Early in 1861 there were encouraging openings for the Gospel southeast of Prome. Mr. Kincaid made a tour of 250 miles to the northeast. A new chapel was opened, made of teak-wood, Oct. 5. During same month a Shan, 72 years of age, was baptized, and another Shan asked for baptism. The state of things in Enma and Poungdai appeared very hopeful. April 19, 1862, 5000 houses were burnt in Prome, including the teak chapel. The Mission observed the week of prayer in Jan. 1863. From Jan. 1, 1863, to May 2, 35 persons were baptized in Prome. Ko Shway Ngyo was ordained, March 3. In August a chapel was commenced in Enma, near Prome. A convert, one of the richest men in Prome, built a house and finished a room in it for preaching. The first donation towards a new chapel was given by a retired medical officer, formerly residing in Burmah, now in Aberdeen, Scotland. In May, 1864, 5 assistants were dismissed for want of support. Up to May 25, 1864, 9 baptisms had occurred. At the present time Moung Company, a Kyen convert, is engaged in reducing the Kyen language to writing.

Shwaygyeen Mission.

Shwaygyeen, at the junction of the Shwaygyeen River with the Sitang, is first mentioned in missionary journals, Feb. 5, 1833. Two men from that place called at Maulmain for tracts. The station was commenced in Sept. 1853, by Rev. N. Harris, missionary to Sgau Karens. The first baptism occurred, Nov. 13, 1853, — seven Karens and one Shan. The church was founded, Nov. 13, 1853. Within

the first six months, 51 were baptized; during the first year, 577, more than 500 of the number by Sau Dumoo. During the first year there were 6 churches organized. The Great Stone Association was formed, Jan. 20, 1855. It embraced the above 6 churches, of which five now supported their pastors. Total of members, 786.

Rev. G. T. Watrous arrived at Shwaygyeen, Oct. 3, 1855, to superintend the Burmese department. Mr. Harris left the Mission in the latter part of 1856, or early in 1857; in 1858 he resigned, but paid temporary visits to the Mission afterwards, till 1862, when he returned to the United States again, where he has since remained. Dr. Mason has been invited to exercise care over the native churches. In 1858, Mr. Watrous was put in charge of the Karen department, but left soon after on account of his health, and returned to the United States. In July, 1861, a native preacher was sent to the Mission from Maulmain. Since 1863 Simon La Chapelle, a French preacher, has labored among the Karens of Shwaygyeen.

Toungoo Mission.

Toungoo was first mentioned by Dr. Judson, June 4, 1832. June 28, 1832, an inquirer from Toungoo visited Rangoon, begging for a teacher for that city. In 1834, priests from Toungoo visiting Rangoon reported that Christian books are much read by the people.

Toungoo is a walled city, 100 miles above Shwaygyeen, on the Sitang, the centre of the Karen traditions. The Mission owes its origin to the cession of Southern Burmah to the British Government after the last war. The Mission was commenced near the close of 1853. A man from Toungoo two or three years previously visited a Christian village in the Tavoy Mission, and was hopefully converted, and the accounts he gave awakened the zeal of Sau Quala, a native pastor, converted by the first sermon of Ko Thah-byu, and

the teacher with whom Dr. Mason began the study of Karen. Accordingly, in the reconstruction of the Missions, Dr. Mason asked leave to commence a mission at Toungoo. On the 28th of Sept. 1853, Dr. Mason set out for Toungoo, where he arrived, Oct. 22, with Mrs. M. and two or three native assistants. The second day after his arrival, he was visited by as many as 100 persons, chiefly Burmans. In a few weeks, three declared their renunciation of idolatry, and two or three were regarded as sincere believers. The Karens soon visited the town in large numbers, and seemed to receive the truth as soon as it was announced. In December Sau Quala and two assistants arrived at the Mission. The first baptism was administered in Toungoo, Jan. 16, 1854, — the two oldest members of the school. The Lord's Supper was first administered on the evening of that day.

Dr. Mason left Toungoo, to return to the United States, Jan. 18, 1854, and the Mission was committed to the care of Sau Quala. Four native preachers were at once put in charge of the missionary work among four tribes, — Sgau, Bghai, Paku, and Mauniepgha. Baptisms the first year, 741; stations, 14; assistants, 12. Within one year and nine months, Sau Quala had baptized 1860, organized 28 churches, and hundreds more were anxious to be baptized. In May, 1855, Rev. Daniel Whitaker and wife were transferred from the Maulmain Karen Mission to Toungoo. The aggregate of baptisms in the Mission up to the close of 1855, was 2022.

Dec. 1856. — Ten young men from Dr. Wade's theological school, supported by the Maulmain Missionary Society, went to the Toungoo district to labor. The Burmese department was established under charge of Ko San Lone, in July, 1856. Up to this time there were 40 villages in the Toungoo district where zayats have been built for worship, and the citizens of which profess to be worshippers. The Toungoo Association, as reported in 1856, includes 30 churches, 2124 members, all baptized within 2 years, — 2000 of them by

one man. Out-stations, 79; schools, 79; pupils, 979; in the normal school, 72; native assistants, 81. Baptisms in all, to Dec. 1856, 2600; churches, 35.

Dr. Mason returned from the United States and arrived at the Mission in Jan. 1857. Mr. Whitaker baptized 233 Karens in his tour through the Toungoo district during January of this year. The Toungoo Association became two bands. Self-support began to be a distinguishing feature of the churches. First book in Bghai was published about this time, — a translation of a Catechism from Sgau, by Shapau. First work in Bghai by Dr. Mason, the Sermon on the Mount, printed by aid of the Calcutta Bible Society. Dr. Mason had also translated the Gospel by Matthew, with an appendix containing 50 hymns, and an Arithmetic.

At the commencement of 1858, 27 Bghai villages had nominally embraced Christianity, built chapels, received teachers, and established schools. Only 43 more heathen Bghai villages remained in the province. At the first meeting of the Bghai Association there were reported, stations, 45, each with its preacher; baptisms, 316; total, 1216; 688 pupils in schools. Early in 1858, 2 native preachers, Shapau and Pwaipau, were publicly ordained. Shapau baptized, in 1858, 109; Pwaipau, 189. A national educational society was formed this year, embracing 82 chiefs. In October, Dr. Mason's school for assistants had over 40 pupils, most of them preachers and teachers. Mrs. Mason also opened a school at Toungoo for young women. Pupils, 50, — all pledged to engage in teaching. In December, Dr. Mason visited the Red Karens, twenty days distant, and left with them three young teachers, to whom the chief gave a dwelling-house, and promised to build a zayat and school. In Jan. 1858, the statistics of the Mission are thus given: — Associations, 2; stations, 101; ordained preachers, 3; licentiates and school-teachers, 102; baptized in 1857, 129; total, 2640; schools, 101; pupils, 2426. Of the stations, 52 were Paku, 49 Bghai. In Jan. 1859, associations, 2; churches, 77; na-

tive preachers ordained, 3; unordained and school-teachers, 134; stations, 134; baptized, 1096; total, 3628; village schools, 134; pupils, 2232. Contributions of Pakus increased more than 100 per cent.; of Bghais, 50 per cent. Increase since last association, 33 stations, 35 churches, 988 members, and 33 preachers and teachers.

In Feb. 1860, Mr. Cross, from Tavoy, joined the Mission. In July, 1860, his school for assistants numbered 85. Dr. Mason visited the Red Karen country early in the summer.

Statistics, Jan. 1861. — Associations, 2; churches, 102; baptized in 1860, 482. Total, 4325; village schools, 135; pupils, 2253. A new station was formed among the Kayla, a tribe north and east of the Bghais.

Jan. 12, 1862. — Kyouk Kai, a native preacher, was ordained. There were assistants and pupils in Mr. Cross's school to the number of 60. Statistics in Jan. 1862. — Associations, 2; churches, 123; ordained preachers, 4; unordained, 139; stations, 147; village schools, 135; pupils, 2186; baptized in 1861, 686; total of members, 4733.

136 pupils offered for Mr. Cross's school, only 80 of whom could be accepted.

Feb. 6, 1863. — Another preacher was ordained for the Northern Bghais, early in the year 1863. About this time the missionaries got intelligence of a tribe known as the Sandu Shan, a new tribe near Toungoo, numerous and ready to receive the Gospel.

Statistics in Jan. 1863. — Native preachers ordained, 5; unordained, 143; stations, 148; churches, 126; baptized in 1862, 537; total, 5187; village schools, 134; pupils, 2025. Baptized from commencement of the Mission, 6000 and more. In July two churches were founded among the Gaykhos.

Henthada Mission.

Henthada is a large town, 120 miles above Rangoon, on the Irrawadi. Population from 20,000 to 30,000. It was

first mentioned in missionary journals, Feb. 22, 1833. "A man called and asked for a great bundle of tracts." The embassy to Ava, after the war, arrived there, Sept. 8, 1826, seven days from Rangoon. It was adopted as a station, 1853, on the annexation of Southern Burmah to the British dominions. Missionaries arrived in Oct. 1853.

A church was constituted 20 miles south of Henthada, Dec. 1854. 3 converts there had been baptized ten years before; 8 more had been converted by their instrumentality. Lands were granted for the missionaries by the civil authorities in the beginning. Ko Eing, the first Burman convert at Henthada, was baptized by Mr. Crawley, March, 1855. The first woman baptized at Henthada was Ko Eing's wife. A Burman, converted 30 years previously by the agency of tracts, was met at Opo, 25 miles northwest of Henthada. First church in Henthada city organized, April, 1855, embracing 9 members; the third church in the Mission was formed in April, 1855, at Krukatoo, 7 miles from Henthada, numbering 13 members. The first native preacher in Henthada was ordained, April, 1855, and stationed at Auprah. A school of 20 native assistants, taught by Mr. Thomas during the rains, proved very successful. At the end of one year the Henthada Mission included 8 churches and 150 members.

During the year 1856, 120 converts were baptized; total of members, 520. 9 new out-stations were established during the year. In 1856 a new chapel and dormitory were built at Henthada by funds contributed on the ground. The Henthada and Tharrawadi Association formed, Feb. 5, 1857; churches, 18, all having pastors, 2 of whom were ordained.

The mission-house at Henthada was completed in July, 1857. In Feb. 1858, the Henthada and Tharrawadi Association met at Krukatoo. Karen out-stations, 30; baptized, 150; new churches, 8; total of churches, 30; members, 700, living in more than thirty different places, the remotest being 125 miles apart. In 1859 this association held a session of four and a half days. Baptized, 150; new churches,

5; total of churches, 35; members, above 900; native preachers, 35. A great fire occurred in Henthada, in Dec. 1860. The Burman mission-house and chapel were burned. All but one of the church — and she a poor widow — lost their houses and nearly all their property. The first female baptized in the Mission died in faith this year. The statistics for the year are as follows: — 54 out-stations; churches, 45; members, 1500; baptized, 150; native preachers, 60, of whom 4 are ordained. 5 new churches planted. New zayat was built in 1861. A school was opened for the instruction of assistants during the rains.

Ko Eing, the first Burman man baptized in Henthada, was ordained pastor in Feb. 1862. There were at this date 6 native preachers in the Burmese department, 5 of them supported by the churches in Nova Scotia, New Brunswick, and Prince Edward's Island.

The statistics of the Karen department, at the close of 1860, are as follows: — Baptized, 160; churches, 53; members, 1650; native preachers, 60; ordained pastors, 5; 1861, 65 native preachers, of whom 5 are Burmans. Feb. 1863, Karen preachers, 75.

There were three Burman churches in the Mission, with a membership of 41.

Mission to the Shans.

The Shans are first mentioned in missionary history in a letter dated Ava, Feb. 15, 1834. It was said that a missionary would find a wide field of labor among them. They are a branch of the Siamese family. Their religion is the Buddhist.

Rev. M. H. Bixby, formerly a Burman and Taling missionary, who had returned to the United States on account of the health of the first Mrs. B., and settled as pastor of the Friendship Street Church, Providence, was appointed to the Shan Mission, 1860; sailed *via* England and the Red

Sea, Jan. 1861, arrived at Rangoon, March 23, 1861, and proceeded to Toungoo. On account of some warlike disturbance in the Shan country, 10,000 Shans — the Sagah tribe — came in a body to the vicinity of Toungoo, just before Mr. B.'s arrival. The commissioner gave them lands, and invited them to settle 7 miles from Toungoo, on the site of the old town of Dingawiddie. The first baptism by Mr. B. was of a Burman woman, the third Sabbath in Aug. 1861. The second convert baptized was Moung Wyne, Nov. 1861. He was converted by means of a tract written by Mr. Ingalls. He had enjoyed the instructions of Messrs. Comstock, Ingalls, Stilson, and Moore. Between Nov. 5, 1861, and Jan. 7, 1862, 500 Shans died of small-pox.

In May, 1862, regular worship was commenced in the chapel, built of teak, and afterwards a Sabbath-school was opened. The first Shan convert, a chief's son, was baptized in September. On the 25th of this month the first Shan and Burmese church was formed, consisting of 9 members, of whom 6 were Burmans.

The Shan chapel at Laukoketaya was opened, Jan. 18, 1863. During this month the first Shan females, two in number, were baptized. Mr. Bixby also baptized 7 converts, during the first week of the New Year, at Toungoo, of whom five were Shans. In March, 1863, there were 30 Shan and Burman church-members. Up to the close of 1863 there had been a total of 44 baptisms, and there were then 41 communicants. There were 4 assistants, 2 schools, elementary and theological, with 60 pupils, of whom 10 were in theology. A mission-house has been built, a spelling-book and vocabulary written, ready for printing, and four tracts translated.

African Mission.

The Richmond, Va., African Baptist Missionary Society, composed of colored people in Richmond, was formed soon after the Triennial Convention. By an article in the consti-

tution the appropriation of its funds was restricted to Missions in Africa. In five years their funds amounted to $700. Lott Cary and Colin Teague, members of the First Baptist Church, Richmond, Va., then determined to go to Africa, and the whole of the funds were appropriated to their use. While under appointment of the American Colonization Society, they were accepted to promote the missionary work in Africa, without pay, as other engagements would permit. In 1820 they were recognized by the Board as their missionaries, and $200 appropriated to their use, besides $100 in books. No other appropriation was made to the Mission beyond that which was supplied by the Society in Richmond, until Nov. 1825, when the Committee in Boston appropriated $200 to Rev. Calvin Holton. The station at Cape Mesurado was established in 1821, under the auspices of the American Colonization Society. Messrs. Cary and Teague were at the station from the commencement.

The first church was organized at Richmond, in 1821, composed of 7 members; Lott Cary pastor. In 1826 it numbered from 60 to 80, the church having enjoyed a revival. Rev. Calvin Holton, in 1825, offered his services to the Colonization Society, to be employed in Liberia. The Board took measures to secure a portion of his time as their agent; he was ordained, Nov. 30, 1825; sailed, Dec. 1825; died, July 23, 1826. In Oct. 1825, a meeting-house was dedicated in Liberia, four weeks from the time of its being raised. Edina was selected as a station. There was a Sabbath-school several years previous to 1826, and a mission day-school was formed, April 18, 1825, with 21 scholars.

The school at Monrovia was discontinued, and one at Cape Mount, four miles distant, substituted in its place in 1828. About this time the colonists organized a missionary society and contributed $50 for Missions. In 1829 Mr. Cary was killed while defending a fort. He had been pastor of the church at Monrovia about five years. The school at Cape Mount was about this time suspended. The Mission had 2

ordained preachers, besides exhorters, and 100 church-members. In 1830 there were 150 members scattered in the four principal towns, Monrovia, Caldwell, Carytown, and Millsburg. Carytown was a settlement composed of recaptured Africans. Mr. Skinner arrived in the Mission in September, and died within three months. A new church was built in Carytown, in 1831. The next year there was a church built in Monrovia. In 1834 churches were organized at Millsburg and Edina. Hiliary Teague was ordained to the work of the ministry. Messrs. Mylne and Crocker arrived in the colony this year. In 1835 a new station was commenced at Bassa Cove. Mr. Anderson went to Caldwell, and was ordained there in the summer of this year. A church was also organized there. The first association, composed of five churches, was formed this season. Mr. Mylne died in September. A meeting-house at Bassa Cove was dedicated, July 3, 1836.

Mr. Crocker succeeded in reducing the Bassa language to writing, and prepared a "Bassa Spelling-book." Sixteen were baptized at Bassa Cove. In 1837 a mission-house was erected at Edina. Madebli was adopted as a station in 1838. The church at Edina had, Aug. 21, 1839, 44 members. Mr. Day (colored) pastor. Mr. Day removed to Bexley, in June, 1840. A printing-press was sent to Liberia, Aug. 1840. J. C. Minor, printer, commenced services, June, 1842. Messrs. Fielding and Constantine arrived at Edina and set out for the interior, Dec. 1840. Bassa spelling-book and ten hymns in Bassa, by Mr. Crocker, were ready for printing. Mr. Crocker returned to United States, July, 1841. In Jan. 1842 the school at Edina numbered 65 pupils. Mr. Constantine and family returned to the United States, on account of health, and resigned in 1842. About the same time the Edina Missionary Society began to support some of the pupils in the school at Edina. The press commenced operations in September. First books printed were "Easy Lessons" and "Bassa Reader." Mr. Crocker sailed again for

Edina, Jan. 1, 1844, but died on the passage. Mr. Clarke visited Duawi's town, 40 miles from Edina, and the largest town in the region, in the spring of 1844.

Early in 1845 the station was removed from Edina to Bexley, and the Mission premises at Edina were sold. John and Acts were printed in Bassa. A Dictionary of the Bassa language, prepared by Mr. Clarke, was finished in 1846. John Day, colored preacher at Bexley, resigned, July 1, 1846. Rev. Ivory Clarke died at sea, returning to the United States, April 6, 1848, after ten years' service. The Mission was left in charge of Bassa converts for nearly two years. Nine Bassa youths were hopefully converted this year. Kmango, or John Wesley, sent to this country to learn the art of printing, became hopefully pious during his apprenticeship, and returned to Liberia, June, 1848. Rev. J. S. Goodman and H. B. Shermer and wives, with the second Mrs. Crocker, arrived at Monrovia, Jan. 3, 1853; Bexley, Jan. 15, 1853. The church at Bexley numbered, in 1845, 24; in 1849, 17; in 1853, 16, — all but one native converts. Mrs. Shermer died, Sept. 23, 1853; Mrs. Crocker, Nov. 23, 1853. Mr. Shermer returned to the United States, Jan. 1854. Mr. Goodman and family returned to the United States, April, 1855. J. Vonbrun, native preacher, and two native assistants, remained at Bexley. L. Kong Crocker, native assistant at Little Bassa. In 1856 the Mission was discontinued.

EUROPEAN MISSIONS.

Mission to France.

At the annual meeting, in 1832, the Convention authorized the Board to take the requisite steps to ascertain the expediency of enlarging the scope of Foreign Missions, so as to include France, parts of Germany, and Greece.

Prof. Irah Chase, of Newton Theological Institution, and Mr. J. C. Rostan, of France, sailed from this country, Oct.

1832; the former to remain through the winter, and the latter to prosecute the investigation still farther, and, if favorable, the field was to be occupied. Mr. Rostan died, Dec. 5, 1833; Mr. Porchat was appointed in his room, and requested to remove to Paris. Mr. Wilmarth sailed to join the Mission, May 1, 1834. A small chapel was opened, where there was preaching twice on the Sabbath and once during the week in French, and once on the Sabbath in English. Audience from 15 to 30. Early in 1835 two theological students were received. A church of 6 members was constituted, May 10, 1835. Two days afterwards 4 more were baptized. In July, 1835, Mr. Wilmarth undertook a journey into the north of France, to visit the Baptist churches said to exist in that region.

Messrs. Willard and Sheldon joined the Mission, Nov. 24, 1835, — the latter to remain at Paris, the former to proceed to the north and open a mission-school, with a department for the education of approved candidates for the ministry. Mr. Sheldon first preached in French, Nov. 1836. He also published a pamphlet exhibiting the religious belief of the Baptists. In April, 1836, Messrs. Willard and Sheldon made a tour through the north to visit the Baptist churches. During the tour they aided in ordaining Rev. Joseph Thieffry, pastor at Lannoy. In June, Messrs. Willard and Wilmarth removed to the north, selecting as the locality for a school, Nomain, 12 miles from Douai. Nomain had a church of 38 members. Douai, where they fixed their residence, had a population of 20,000. On account of failing health, Mr. Wilmarth returned to the United States, Sept. 13, 1837. At Douai religious services were sustained by an assistant; at Paris, by Mr. Sheldon. The former had 7 out-stations. Mr. Willard instructed several young men in studies preparatory to the work of the ministry. In Sept. 1837, a new chapel was opened at Baisieux, where was a church of 22 members.

A church was constituted at St. Waasts, in July, 1837.

In Aug. a church of 7 members was organized at Villequier, or Genlis; J. B. Cretin, formerly student at Douai, pastor. A chapel was built by one of the people. A church was organized at Douai, Sept. 1, 1838, of five members. Mr. Sheldon removed to Douai, in April, 1839, to aid Mr. Willard. But in November of the same year Mr. Sheldon returned to the United States, and resigned his connection with the Board. In 1839 the English service at Douai was discontinued. Church-members, 8. Baptized at Lannoy and Baisieux, 8. In 1839 there were 7 churches; baptized, 13; total, 142. The Mission was entirely dependent on the health of Mr. Willard. In 1840 four French assistants retired from the service; two others were employed and two preachers ordained. Churches and branches, 13; baptized, 34; total, 180. Three new churches were organized during the year. In 1841, 36 were baptized, mostly recent converts from Romanism. Total of members, about 200. In 1842 there were 7 stations, and 10 French preachers and assistants. An assistant died, Feb. 1, 1843. Several preachers were interrupted in their services by the local authorities. Petitions regarding religious liberty were handed in to the Government by many collections of Baptists. In 1844 there were 7 stations, 30 out-stations, 11 preachers and assistants. Mrs. Willard died in October, and Mr. Willard and family returned to the United States, in Dec. 1844. Restrictions on worship at various points produced a disheartening effect. The biography of two Karen converts was translated into French and circulated.

The question — mooted in 1845 — whether Mr. Willard should be authorized to return to France and carry forward the Mission, was settled affirmatively, and he with his family resumed his labors, May, 1846. In that year almost every station had encouragement. Baptized, 14. During Mr. Willard's absence the Mission was superintended by Mr. Thieffry. In 1846 there were 33 out-stations; 10 French preachers and assistants; contributions for Missions, 431

francs. The churches made a new distribution of laborers, indicated by their circumstances. The members were annoyed by trials and fines. In May, 1847, a society was formed for the publication of Baptist books and tracts.

Dr. T. T. Devan, formerly missionary in China, was transferred to the French Mission, and arrived in Paris, March 8, 1848. On consultation at Douai, it was concluded that the time had come for reviving the Mission in Paris. Churches and branches, 15; members, 200; candidates for baptism, 26; French preachers and assistants, 10. Religious liberty received extension. The chapel at Genlis, which had been closed eleven years, was opened again on the occasion of a political revolution. The chapel at Paris was opened under Dr. Devan, Aug. 6, 1848; 2 colporteurs employed and a Sabbath-school opened, Jan. 1849. In May, 1849, there were 8 stations, 10 or more out-stations, 20 French pastors and assistants; 3 young men were studying with Mr. Willard. Baptisms reported, 45, — twice as many as in any former year. Churches, 15. Dr. Devan was at Paris 13 months. He gave up the chapel, and the preaching ceased in August. On the suspension of the effort in Paris, Dr. D. undertook the superintendence of the work in southeastern France. The first association was organized at Verberie, June 6, 1849. Mr. Foulon ordained at Genlis, Aug. 1849. After a few years he removed into a French settlement in Illinois, and continued to preach. In Oct. 1849, a Ministerial Conference was formed; 4 young men were studying with Mr. Willard at Douai.

The Mission was divided, in 1849, into the northern and southeastern departments.

Northern Department.

Two new churches were organized this year. Baptized, 58; candidates, 72; members, 211; places to be visited, 56. In 1851 a chapel was erected at Chauny; that at Servais was enlarged, and one opened at Lafère. Baptized,

49. The work was resumed at Paris. Four were baptized in May, 1850, and subsequently a church constituted. Several of the churches were reduced by emigration to America. Rev. Dr. Peck, the Foreign Secretary, visited the northern department of the Mission in July, 1851. School for preachers at Douai, 4 pupils. Baptized in 1851, 47; churches, 7; members, 238. In 1853 Mr. Willard had 6 or 7 students. Several chapels were closed by public authority. That at Chauny had never, up to 1864, been opened again. This year Mr. Willard removed from Douai to Paris. The Douai church was dissolved. In 1854 a new church was constituted, five hours from Paris. Every station had baptisms during the year. Baptized, 40; 8 churches; total members in both departments, 358. Audience at Paris two years previously, 16 or 18; in 1856 the church numbered 35, and the congregation 70 or 80. Police agents attended every meeting for four months, but offered no interruption.

Southeastern Department.

A church was organized at St. Etienne, April 17, 1849, C. Geyer, pastor. Mr. Geyer was a German, in the employ of the Evangelical Society of Geneva. He and five others were baptized the same day, and the church constituted the day following. Dr. Devan removed to Lyons, in March, 1850; opened a place for worship and organized a church of 4 members, Aug. 18. The worship continued three months. On account of violent opposition, it was found necessary to remove to another quarter of the city. Baptized, 19; total, 32. Baptized in all in the southeastern department, 26. Total, 2 churches; 42 members. The church at Lyons began the year 1851 with 7 members. Baptized during the year, 41; native pastor ordained. The Foreign Secretary visited the Mission in August. Church at Feurs organized, May, 1851; Anse, Nov. 1851. Baptized in all during the year, 79. Total, 114. A decree was

reënacted, March 25, 1852, prohibiting any meeting of more than twenty persons for any purpose without a license by the Government. This decree had a disastrous effect on religious liberty and the comfort of the churches. The work was perplexed by persecutions, and in May, 1853, Dr. Devan withdrew. Baptized during the year, 75. Total of members, 172. Contributions, $1279.29. The churches had spread over fields too large for efficient pastoral supervision; hence some stations were discontinued, the churches declined, and the Mission was reduced. In 1855 Mr. Willard visited the southeastern department. Little appeared promising. The next year the work in that department was relinquished.

Mr. Dez, French preacher, was ordained in Paris, June 29, 1856. Mr. Willard left the Mission and returned to the United States, Sept. 11, 1856. Several members emigrated to America. Baptized, 11; total, 281. From this period the work was carried forward by the native preachers, and no enlargement undertaken.

In 1857, 6 churches; baptized, 17; total, 286; contributions, 1307 francs. In 1859, baptized, 14; total, 286. Gain in ten years, 75. In 1860, baptized, 20; total, 304. In 1861, baptized, 23; total, 319. In 1862, baptized, 44; total, 328. In 1863, baptized, 25; total, 352. This year the Mission was visited by Dr. Eaton, of Hamilton, N. Y. Mr. Dez visited England to solicit funds to build a chapel in Paris.

The present stations of the French Mission (1864) are five: — 1. Paris, A. Dez, pastor; V. Lepoids, assistant, and 2 colporteurs; members, 74. 2. Verberie, no pastor; members, 26. 3. La Fère, J. Boileau, pastor; members, 95. 4. Chauny, M. Cadot, colporteur; members, 103. 5. Denain, J. B. Cretin, pastor; members, 54. There are three places of worship in connection with Denain, but the chapel is not large enough by half to accommodate all the hearers.

Mission to Germany.

Mr. Oncken, the leader of the Baptist Mission in Germany and adjacent countries, is a native of Varel, and long a resident of Hamburg. When first introduced to the knowledge of the Board, he was perfectly at home in the use of the English language, which is much spoken in Hamburg. From 1823 to 1828 he was a missionary of the Continental Society, and preached in Hamburg and vicinity with considerable success. He was afterwards agent of the Edinburgh Bible Society, and enjoyed the confidence of distinguished individuals of the evangelical party. By his own request he was baptized in the Elbe, with six others, April 22, 1834, by Dr. Sears, then temporarily resident in Germany. The next day these persons were organized into a church and Mr. Oncken ordained pastor. Mr. Oncken entered on the work of a missionary, Sept. 25, 1834. The male members of the church visited different districts of the city regularly for Bible and tract distribution; also many ships.

C. F. Lange was the first German assistant, a colporteur. He was the fruit of Mr. Oncken's missionary labors ten years before.

In 1836, 14 were baptized, including two persons of the Jewish race. One of these, Mr. Koebner, for many years afterwards filled an important place in the operations of the Mission. Sixteen male and several female members of the church were engaged in loan-tract operations, by which much good was effected. There is "not a member in the church who is not engaged, in one way or another, in promoting the extension of Christ's kingdom." This year a place of worship was obtained in Hamburg, capable of accommodating 300 hearers.

In 1837 there were several converts at Oldenburg. Mr. Oncken visited Berlin, in April, 1837, and conducted worship several weeks. A church of 6 members was constituted in Berlin, May 13. In 1838 Oldenburg and Berlin were

adopted as out-stations of Hamburg. The labors of the preachers were extended into Hanover. Baptisms, 18; total of members, 56. A third church was organized at Oldenburg, Sept. 10; members, 13, and a pastor. Soon afterwards 3 were baptized at Jever. During the year 1838, 25 were baptized in connection with the church at Hamburg; total, 75; on account of Government restrictions, the ordinance was administered on Hanoverian territory. Oct. 1838, 8 were baptized near Stuttgart, in the Neckar, with others afterwards amounting to 23, and a church constituted. About the same time Mr. Oncken preached at Marburg, in Hesse. Several members of the church at Oldenburg suffered fines and imprisonment. Churches in the Mission, 4; baptized during 1838, 52; total, 121.

The Memoir of Mrs. Judson, translated into German by Mr. Oncken, was out of press in 1839. Friends in America furnished means to publish an edition of 5000 copies. This year 24 were baptized in Hamburg. Much was done in tract distribution. In April the Senate of Hamburg imposed restrictions forbidding Mr. Oncken to administer the Lord's Supper or to hold meetings. A subsequent decree forbade any one to attend Mr. Oncken's family worship, except his own household.

Mr. Koebner visited Denmark and Holstein. More than 80 villages were visited in Mecklenburg; also Baireuth, in Bavaria. Mr. Lücken visited various parts of Prussia, Hanover, and Saxony. On his tour he was imprisoned twice, and compelled to return to his native town of Jever. A church was constituted, in 1839, at Copenhagen, in Denmark, and stated meetings held in other places. Churches in all, 6; baptized, 65; total, 179. May 13, 1839, Mr. Oncken was arrested and imprisoned, and the period of his imprisonment proved, to use his own words, "one long Sabbath of rest, and of communion with Christ and with God, and with saints on earth and in heaven." Through the interposition of friends in his behalf, after a while he walked again at

large, and preached regularly in his own house to large collections of people.

In Copenhagen Mr. Moenster was sentenced to ten weeks' imprisonment for preaching and administering baptism, and then banished. Other and repeated instances of persecution occurred in various parts of Germany and Prussia. While Mr. M. remained in prison the meetings were permitted to go on, and between 200 and 300 attended. Total church-members, 36.

Four new churches were constituted in 1840, and many thousands of tracts distributed. In 1840 churches were organized at Langeland and Aalborg.

In 1841 Mr. Oncken was again arrested while preaching in Altoona, opposite Hamburg, but was shortly set at liberty. Churches, 14; members, 350. Baptisms reported, 150. The churches in Oldenburg, Hanover, and Hesse were all subjected to persecution. A new church was organized at Petersburg, in Denmark; the brothers Moenster were liberated, Nov. 1841, having been in confinement a year.

In 1842 there were 9 stations, 13 preachers and assistants; also a colporteur in Norway. Baptized in Hamburg, 50; church-members, 160. There was a religious revival this year in Berlin and Bitterfeld, Prussia. Baptisms in the open air in Berlin prohibited. In Othfreesen, in Hanover, some individuals were imprisoned; the property of others was confiscated. The brethren at Baireuth, in Bavaria, were forced to meet in great secrecy. At Marburg, in Hesse, they were fined and banished. In Denmark, where persecution still raged, Dr. Hackett, of Newton Theological Institute, and Prof. Conant, of the Hamilton Literary and Theological Institute, residing temporarily in Europe, having arrived in Copenhagen, in Aug. 1842, as a deputation from the Board, met and consulted with several government officers and persons of influence, and valuable concessions were obtained. Total church-members in Denmark, 179, of whom 119 were in Copenhagen.

In 1843 the church at Hamburg enjoyed great prosperity; baptized, 58. In May Mr. Oncken was again imprisoned, but liberated after four days, on application being made to the Senate. The monthly Missionary Paper was commenced, January, 1844. In Prussia, in 1843, there were 5 churches; baptized, 74; total, 235. Whole number baptized, 305. Mr. Koebner was ordained.

In the beginning of 1845 the Mission numbered 12 stations, 4 out-stations, 17 preachers and assistants, 26 churches, and nearly 1500 members. The pastor in Denmark suffered a fifth imprisonment. Mr. Oncken journeyed to Holland and East Friesland, baptizing in various places; churches were organized in Bremen, Stettin, and Baden, and at three places in Holland. Great alleviation, and in many places cessation of persecution was enjoyed. In 1846 tracts were published in German, Dutch, Danish, and Polish. Persecution raged at several points, especially in Prussia. Accounts from Holland were discouraging, chiefly on account of emigration.

In 1847 a new chapel was completed at Hamburg, capable of accommodating 600. Baptized, 60; total of members, 340. The church at its own expense sent two brethren to Hungary and Austria, to carry the word of life, and converts were baptized at Pesth and Vienna. Two churches were organized in Switzerland. Baptized in Prussia, in 1848, 151; in Germany, including Prussia, 316. The French Revolution early in 1848 had a tendency to promote freedom and religious toleration also in Germany. In 1848 there were 20 stations; 32 or more out-stations; 18 preachers and assistants.

At a meeting in Hamburg, Jan. 17–26, 1849, a Triennial Conference was formed, to embrace all the churches, and including four associations, viz.: 1. The Prussian Association; 2. The Association of Northwestern Germany; 3. The Association of Middle and Southern Germany; 4. The Danish Association. The Prussian Association was formed, delegates being present from seven churches. This Associa-

tion supports a missionary in Silesia. Measures were entered upon this year to improve the qualifications of young preachers. Two were about to prosecute theological study. The political revolution in Prussia secured perfect equality of religious sects, and missionaries travelled everywhere unmolested. A church was constituted at Halsbeck, in Oldenburg, the first in the region. Baptisms reported in the entire Mission, 453; estimated numbers, 2800. In 1850 there were 36 stations, 60 preaching places. Chapels were erected in Halsbeck, Tangstedt, Templin, and Stolzenberg. Mr. Oncken visited Scotland to obtain aid in paying off the debt on various chapels, and collected about $4000. A reaction occurred in regard to religious liberty, and persecution commenced afresh in Mecklenburg. Scriptures distributed during the year, 31,599 copies; tracts, 667,350, besides denominational tracts and other books. In 1851, 32 of the churches were in Germany, including 14 in Prussia; 5 in Denmark, 1 in Sweden, 2 in Switzerland. Baptized, 683. Total of members in Sweden, 58; Denmark, 608; Switzerland, 82; Prussia, 1623. The school for native preachers in Hamburg had existed three years, being in session from November to May, chiefly under the tuition of Mr. Koebner.

The Triennial Conference met in Hamburg, July 22–27, 1851. The Foreign Secretary visited Hamburg in August. Measures were taken to enforce the laws favoring intolerance in the Prussian capital. Mr. Oncken, in 1851, was expelled from the city, after having labored but a single Sabbath. Much annoyance was experienced from the spirit of intolerance in Prussia, and in Sweden, where, in 1852, there were four churches. The Northwestern Association met at Halsbeck, in July, closing with the communion and a missionary meeting. This year the work of the Mission extended also into Russia, among the Silesian mountains, and into Lithuania. In Prussia there were 14 stations and 127 preaching places; members, 1696; contributions, $1452. Scriptures circulated from the commencement of the Mission, 410,036 copies; tracts, 6,237,951.

By invitation of the Committee Mr. Oncken visited the United States, in May, 1853, remaining 15 months. He travelled extensively, especially in the six Northwestern States, and collected money and subscriptions. In 1853 the church in Stolzenberg was the largest in Prussia, numbering 372 members; the Prussian Association met there. Scriptures circulated during the year, 61,000; tracts, 751,000, besides 10,000 denominational tracts. The Executive Committee voted to aid the Mission in building chapels to the extent of $8000 a year, for five years.

Mr. Oncken arrived in Germany, Aug. 26, 1854, on his return from the United States. The Triennial Convention met at Hamburg, Sept. 1854. Delegates present, 86. Two brethren came to Hamburg from Sweden, with the request that they should be baptized and empowered to administer baptism to others. Scriptures distributed, 81,149; tracts, 936,000; loan-tracts, 13,992. Baptized, 693; total of members, 5049; stations and out-stations, 454. In 1855 many children were hopefully converted in Berlin. The Prussian Association met in June, in Memel, the extreme eastern point of Prussia. A resolution was adopted to aid the American Baptist Missionary Union to the amount of at least two hundred Prussian dollars. The Lord's Supper was first administered to the Lithuanians, in their own language, this year; 13 converts were baptized from 15 to 77 years of age, and Mr. Albrecht ordained their minister. July 19, a chapel was dedicated at Elbing, and missionary societies formed at Stolzenberg, Rositten, and Landsberg. Two Baptist churches, each numbering 80 members, were constituted in the east of Sweden.

In 1856, of 70 churches in Germany, Denmark, Sweden, and Switzerland, only 8 had regular chapels; the residue had fitted up houses, shops, or warehouses, or worshipped in private rooms. A church was constituted at Varel, Mr. Oncken's native place, July 19. Four churches had already gone out as colonies from the church of Jever, on the Ger-

man Ocean, which was organized in 1837. Chapel at Barmen dedicated, Sept. 28th. Tracts were carried into Bohemia. The Prussian Association was held in June, in Berlin. New churches constituted at Reetz and Frankfort-on-the-Maine. The Middle and Southern Association met at Zurich, in September. This year the Baptists in Sweden nearly doubled in numbers, amounting to over 1000; seven churches were formed and eight ministers ordained. Chapel at Cüstrin was dedicated.

In 1857 Mr. Oncken visited England to make collections for the Mission work and for building chapels. An awakening commenced on the Polish frontiers, the fruit of tract distribution; also, a revival at Templin; from January to June 114 were received to baptism, and during the year 1857, 143. Several new tracts were translated into the Lithuanian dialect. The church at Memel supported its pastor and two missionaries. Chapel dedicated at Pinneberg, in December, and churches organized at Offenbach and Budingen. In Prussia there were, in 1857, 22 churches, 257 stations and out-stations, and 2744 members. The Lord's Supper was first celebrated on the island of Lolland, Aug. 23, 1857.

A chapel was dedicated in Varel, in July, 1858. The church of Hamburg was recognized by the Senate as a religious corporation. The Prussian Association was held at Stettin. Numerous awakenings occurred in Poland, on the borders of Russia. Religious liberty had been enjoyed in Denmark since 1850. Church organized in Königsberg. In the following year its numbers increased from 24 to 154.

April 23, 1859, the church in Hamburg celebrated the twenty-fifth anniversary of its existence. The Baptist members in Germany had increased, in these 25 years, from 7 to 7000. The Committee this year proposed to withdraw aid from the German churches in Oct. 1860, leaving them to sustain their own work; but on representations made by the German brethren, the decision was afterwards reversed. The

German Committee determined to collect funds sufficient to build 21 chapels. Mr. Lehmann, of Berlin, visited England for this purpose and collected about $5500. Eighteen young men, among whom was Alf, the missionary to Poland, studied 7 months in Hamburg, with a view to the ministry. They were dismissed, Lord's Day, Sept. 18, and 12 of them ordained. The church in Hamburg received additions by baptism every year for 26 years, — the smallest number, 5, in 1835; the largest, 121, in 1850; total, 1317; average, between 50 and 51, or nearly one a week for 26 years. Number in 1859, 602. The church at Templin, commenced 14 years ago with 4 members, in a small room, had, by this year, increased to 340; a chapel was dedicated in April, 1859. There were baptized at Memel 22 Lithuanian converts. Some Lithuanian females travel 12 miles every Sabbath to be present at worship. Lithuanians baptized in 1859, 31. The work this year was carried across the borders into Russia. 53 Poles were baptized during the year. The Poles baptized in all were 96. Five Hungarians, who were baptized at Hamburg, in 1845, formed a tract society, and printed 3000 tracts. Ministers in 1859, 120; stations and out-stations, 756; baptized, 1163; total, 7908. Sabbath-schools at 65 places; scholars reported, 1547. Scriptures distributed, 14,566; tracts, 458,091.

In 1860 the Triennial Convention was held in Hamburg. Baptized in 3 years, 3077. The churches had increased from 60 to 66; stations and preaching places from 674 to 855. Total members, 8935. The Danish churches were 14 in number, enjoying entire religious liberty. Chapel at Reetz dedicated, Nov. 1860; also at Königsberg; the church at Reetz increased, in four years, from 73 to 235. This year the Gospel gained its first triumphs among the Lettish people in Courland, Russia.

Nov. 10, 1861, a new chapel was dedicated at Berlin. Invitations to the ceremony were extended to the King and Queen, the Prince and Princess-Royal. A deputation was

present from the city council, in official insignia. Members of the church, 484, of whom 174 resided in the city, and the rest at 41 out-stations. In December a remarkable revival of religion among children. A church was constituted, in 1861, at Rummy, in Poland; also at Adamow, Mr. Alf, pastor. Baptized in 1861, 1877; total, 10,370; stations and out-stations, 987.

In 1862 the Prussian Association met at Berlin, May 15. At this time the church celebrated its twenty-fifth anniversary. Present number, 477; a remarkable religious interest among children. A second Lithuanian church was formed, June 24.

In 1863 the Triennial Conference met at Hamburg. Delegates were present from England, Scotland, and Sweden. The Gospel this year penetrated into Wallachia. A colporteur in Hamburg in nine years distributed 3922 Bibles, 11,647 Testaments, 4617 religious books, 196,760 tracts; total, 217,016; visited 50,883 ships belonging to various countries, and 5333 families. A new chapel was dedicated at Albrechtsdorf, Oct. 11, 1863. There were baptized in Courland, Russia, 240; in Poland, 400, and a missionary sent into Wallachia. Mr. Alf, missionary in Poland, was imprisoned again this year. He baptized this year 127, near Kiciny, the most prosperous station in Poland. Church-members in Poland, 176; stations, 14. The work made progress in Russia, amid much persecution; 2 churches were constituted, numbering in all, 453. In the entire German Mission, in the early part of 1864, there were churches, 76; ministers, 164; baptized, 1966; members, 11,289. Sabbath-schools at 95 places; teachers, 240; scholars, 2662.

Mission to Greece.

The first missionaries, Messrs. H. T. Love and Cephas Pasco, with their wives, sailed, Oct. 24, 1836; arrived at Patras, Dec. 9, 1836; and soon after their arrival applied to the Government for permission to distribute the Scriptures

and engage in teaching. In 1838 the missionaries proposed to the Board to form a new station at Salonica, 200 miles north of Athens. In 1838 an appeal was made for a school by an aged teacher from Missolonghi. In September, a new station was established on the island of Zante. Mr. Pasco left the Mission on account of his health, arriving in United States, Oct. 11, 1839.

Mrs. Harriet E. Dickson, born at Haddington, England; appointed, July, 1839; arrived at Patras, Feb. 15, 1840; formerly teacher in the Governmental Female Boarding-school, Corfu. Sabbath services in Greek were commenced by Mr. Love, Sept. 1839. "Three Greeks have begun to pray." Mr. Love and family and Mrs. Dickson removed from Patras to Corfu, April, 1840, on account of the unhealthy climate of the former place. Mrs. Dickson visited friends in Scotland from May, 1840, to April 18, 1841. Rev. R. F. and Mrs. Buel sailed from Boston, April 27, 1841; arrived, June 18, 1841. Apostolos was baptized by Mr. Love, at Corfu, Aug. 12, 1840. Apostolos recognized as a native assistant.

Popular tumult at Corfu near the close of 1841. Mr. Buel retired to Malta, and became resident there. In 1841 religious worship was held every evening for about six weeks at Potamo, a village adjoining Corfu. In 1841 the civil authorities of Patras requested Apostolos to supply the public schools with Scriptures and tracts.

1842. — Ioannina, in Albania, proposed by the missionaries as a third station, and Athens as a fourth. Two Greeks baptized at Corfu, by Mr. Love. Mr. Love, on account of his health, left Corfu for United States, Dec. 9, 1842, and became pastor at Fruit Hill, R. I. Apostolos, persecuted, retired to Athens. Mrs. Dickson's school numbered 40 pupils.

Rev. A. N. and Mrs. Arnold and Miss Waldo sailed, Jan. 1, 1844, arrived at Corfu, Feb. 17, 1844. Mr. Buel, still resident at Malta, was designated to Athens. Apostolos

ceased to be an assistant in May. Mr. Buel removed to Piræus this year, and revised for the press a Greek translation of Wayland's "Elements of Moral Science."

1845. — Five were baptized in the English department. Attendance at worship, 30. Pupils, 60, including 24 Jewesses. In 1846 Corfu less encouraging, except in the English department. Piræus more encouraging. Hearers, 100; average, 50. Mr. Arnold commenced Greek preaching at Corfu.

In September the Jewesses, by the arrangements of another society, were removed from the school, but their places were supplied by Greek females. Miss Waldo's female mission-school at Piræus was closed by Government, Oct. 1847, and about the same time an end was put to religious teaching at Mr. Buel's house. Miss Waldo became Mrs. York, in 1849, and her connection with the Mission closed. In July of this year Mr. Arnold baptized 2 young men at Corfu. The church numbered 5 members, besides those residing in the mission family, — 2 in Corfu, 3 in Zante; 2 Ionians, 1 English, 1 Anglo-Ionian. Contributions in 16 months, to Jan. 1, 1850, $155.

May, 1850. — Discontinuance of the Mission first suggested. Mrs. Buel visited United States, 1850. In the following year opposition sprung up at Zante; an assistant was thrown into prison. In 1851 Mr. Arnold removed to Athens, and preaching at Corfu was discontinued. By May, 1852, Pelecassis had nearly completed the translation of "Pilgrim's Progress." The church had now come to number 13; 5 of the number were missionaries, 1 of English parentage, 7 Greeks, — all the latter males, from 20 to 40 years of age. Kynegos recognized as a native assistant in 1852. Rev. S. Peck visited the Mission this year.

In 1853 worship was held in a new chapel at Athens. In 1854 Mr. Buel visited Syra, Smyrna, and Peloponnesus; also Corinth and the Morea. "Pilgrim's Progress" was printed in Greek. The cholera prevailed at Piræus and

Athens. Mr. Buel removed to Athens. Mr. Arnold returned to the United States and resigned, Aug. 1855; Mr. Buel, Nov. 1855, and the Mission was closed. Demetrius Sakellarius, who had served as an assistant, closed his service, April 1, 1856.

ONEIDAS AND TONAWANDAS.

The Tonawandas are a part of the Seneca tribe, one of the "Six Nations." The seat of these Indians was in Western New York, near Niagara. From July 30, 1824, to April 24, 1826, $645 were appropriated to the support of the Tonawanda schools; of this sum, $175 were from mission funds, and the residue from the Government of the United States.[1] While the Board makes a small annual appropriation, it is understood that the care of providing for the schools chiefly depends on a Board organized for the purpose in the State of New York. During the year preceding Oct. 28, 1829, land was purchased at Tonawanda, on which to collect and amalgamate three Indian schools heretofore existing. Operations were discontinued at the Oneida and Squackky Hill stations, in anticipation of this movement, in Nov. 1828. For a similar reason instruction at Tonawanda was suspended from April to October, 1829. Buildings were erected at Tonawanda, and a church constituted in June, 1829, consisting of 15 members, besides the mission family. Mr. and Mrs. Rollin and Miss Gardner were the residents at Tonawanda in 1830, and the school was in a favorable state of advancement. In 1831 the school numbered 30; 10 were added to the church. The farm of 124 acres contributed to the support of the station. In 1836 the school numbered 40 pupils, embracing, among others, pupils of the

[1] The funds for this Mission derived from the United States Government were necessarily transmitted through the Treasurer of the General Convention, and afterwards of the American Baptist Missionary Union. Hence the propriety of reporting the history of this Mission among the operations of the Union, though under the *surveillance* of the New York Baptist Convention.

Oneida, Tuscarora, and Seneca tribes. Native church-members, 18. In Feb. 1838, the scholars numbered 40, of whom 16 were Tuscaroras. This year the church was much reduced, many of the members having emigrated to Canada. In May a church of 20 members was formed among the Tuscaroras, and the chief, James Cusick, who first went to Tonawanda to be baptized, was made pastor. In 1839 this church erected a meeting-house, and ten natives were baptized.

Mr. and Mrs. Rollin left the Mission in 1840, and were succeeded by Mr. and Mrs. Augustus Warren. The Tonawanda school numbered 60 pupils. The churches at the Tonawanda and Tuscarora stations number from 20 to 30 members each. In 1841 there was a revival of religion at both stations. The stations were visited by the Foreign Secretary, in July, 1842. The Temperance Society embraced 250 Tonawandas, about one half of the Indian population, including all the chiefs. The year 1843 was one of special encouragement. Tonawanda school, 50; church, 21; Tuscarora church, 46. The school was discontinued, Oct. 1, 1845. A treaty with the United States Government required the removal of the tribe to another location. In 1846 the Tuscarora branch emigrated to the Indian territory near Shawanoe, with their pastor, James Cusick. The Tonawandas still remained. In 1848, instead of the boarding-school, two day-schools were established, numbering over 100 names. The church, agitated by the project of removal, was reduced in three years nearly one half. For the same reason, in 1849, the specified amount of instruction could not be given; and, the Commissioner having decided that the funds consequently could not be drawn, the appropriation of the year was refunded, in February, 1850, and the agency of the Union in behalf of these tribes ceased.

MISSIONARIES AND ASSISTANT MISSIONARIES

APPOINTED BY THE UNION.

ABBOTT, ELISHA L., Burmah and Arracan ; b. Cazenovia, N. Y., Oct. 23, 1809; Hamilton Lit. and Theol. Inst. ; app. Aug. 3, 1835 ; sailed from Boston, Sept. 23, 1835, in the Louvre, Capt. Brown ; married Ann P. Gardner, at Tavoy, April 2, 1837 ; established station at Sandoway, March 17, 1840 ; returned, Nov. 14, 1845 ; reëmbarked, Aug. 16, 1847 ; arrived at Bassein, July 12, 1852 ; returned again, Jan. 12, 1853, on account of health ; died at Fulton, N. Y., Dec. 3, 1854, aged 45. Mrs. Ann P. G., b. Dutchess Co., N. Y., July 1809; app. March 17, 1834 ; d. Sandoway, Jan. 27, 1845, heart disease.

ALDRICH, SAMUEL, Western Cherokees ; b. New York ; Hamilton Lit. and Theol. Inst. ; ord. Cincinnati, 1834 ; app. Sept. 8, 1834 ; d. Fairfield, Ind., Nov. 22, 1835, aged 27.

ALLEN, THOMAS, Tavoy, Burmah ; b. Luzerne Co., Pa., Oct. 24, 1824 ; Hamilton Lit. and Theol. Inst. ; ord. Lebanon, N. Y., July 8, 1852 ; app. 1851 ; sailed from Boston, Sept. 18, 1852, in the Edward, Capt. Colby ; arrived at Maulmain, Feb. 2, 1853 ; returned on account of health of Mrs. A., Feb. 3, 1859 ; reached New York, July, 1859 ; resigned, 1862. Mrs. Minerva N., b. East Hamilton, N. Y., Nov. 19, 1831.

ANDERSON, A. W., formerly missionary of the Liberia Missionary Society, Liberia, Africa ; ord. Aug. 1, 1835 ;

entered service of the Board, 1835; resigned, 1837. Mrs. A. died at Caldwell, Africa, Dec. 24, 1835.

ARNOLD, ALBERT N., Greece; b. Cranston, R. I., Feb. 12, 1814; Brown Univ., Newton Theol. Inst.; pastor First Bapt. Ch., Newburyport, Mass.; app. June 26, 1843; sailed from Boston, in brig Patapsco, Capt. Bearse, Jan. 1, 1844; arrived at Corfu, Feb. 19, 1844; removed to Athens, Oct. 1851; returned, June, 1855; connection closed, Aug. 1855. Mrs. Sarah Allin, b. W. Greenwich, R. I., June 13, 1819.

ASHMORE, WILLIAM, Siam, China; b. Putnam, O., Dec. 25, 1821; Granville Coll., Covington Theol. Inst.; ord. pastor at Hamilton, O., 1848; app. 1849; sailed from New York, Aug. 17, 1850, in ship Channing, Capt. Johnson; arrived at Hongkong, Jan. 4, 1851; Bangkok, April 14, 1851; removed to Hongkong, Jan. 19, 1858; returned on account of Mrs. A.'s health, March, 1858; sailed again, March, 1863, in ship Benefactor, from New York. 1. Mrs. Martha Ann Sanderson, b. Dorchester, Mass., Oct. 21, 1821; bap. April, 1830; married, Aug. 13, 1850; d. May 19, 1858; buried at sea, off Cape of Good Hope; consumption. 2. Mrs. A., daughter of Hon. A. H. Dunlevy, Lebanon, O.

BARKER, CYRUS, Assam; b. Portsmouth, R. I., March 27, 1807; Hamilton Lit. and Theol. Inst.; ord. Newport, R. I., Sept. 1839; app. July 22, 1839; sailed from Boston, Oct. 22, 1839, in ship Dalmatia, Capt. Winsor; reached Calcutta, Feb. 20, 1840; Jaipur, May 14, 1840; removed to Sibsagor, May 18, 1841; designated to Nagas, but subsequently directed to labor for the Assamese; left Gowahati, on account of health, Oct. 29, 1849; d. at sea, buried in Mozambique Channel, Jan. 31, 1850. Mrs. Jane Weston, b. Shropshire, England, July 12, 1817; arrived in United States, June, 1850.

BARKER, FRANCIS, Shawanoes; b. Hanson, Mass; Waterville Coll., Newton Theol. Inst.; app. April 15, 1839;

began his labors, May 20, 1839; resigned, 1856; d. 1862. Mrs. E. F. Churchill, b. Kingston, Mass.; married at Shawanoe, Oct. 23, 1839.

Bay, Joseph, Putawatomies; b. Mich.; app. May 27, 1828; resigned, Oct. 5, 1829.

Beecher, John Sidney, Rangoon, Bassein, Burmah; b. Hinesburg, Vt., Feb. 19, 1820; Vermont Univ., Hamilton Theol. Inst.; ord. June 11, 1846; app. March 30, 1846; sailed from Boston, July 11, 1846, in ship Faneuil Hall, Capt. Hallett. Mrs. Martha Foote, b. Smyrna, N. Y., Oct. 14, 1820; died at sea, returning home, March 3, 1854, aged 35.

Benjamin, Judson, Tavoy, Mergui, Salongs, Burmah; b. Rodman, N. Y., Feb. 2, 1819; Brown Univ., Newton Inst.; ord. Providence, R. I., Oct. 13, 1848; app. 1848; sailed from Boston, Oct. 21, 1848, in the Cato, Capt. Plummer; reached Tavoy, April 9, 1849; removed to Mergui, March, 1850; returned home, Jan. 1854; died at Boston, Feb. 20, 1855. He collected a vocabulary of 1200 Salong words. Mrs. Susan R., b. Belchertown, Mass., Feb. 5, 1822; afterwards married W. Ward, Assam.

Bennett, Asa, Burmah; b. Homer, N. Y.; app. Sept. 6, 1841; died under appointment.

Bennett, Cephas, Maulmain, Tavoy, Rangoon, Burmah, (printer); b. Homer, N. Y., March 20, 1804; app. Nov. 12, 1828; sailed from Philadelphia, May, 1829, in the Mary, Capt. Welch; reached Calcutta, Oct. 4, 1829, Maulmain, Jan. 14, 1830; relinquished labors for the English Ch., Maulmain, Oct. 1835; returned home, on account of health, April 29, 1839; reached New York, Jan. 20, 1840; ord. Utica, N. Y., Jan. 27, 1841; sailed again from Boston, Sept. 14, 1841, in the Louvre, Capt. Blackler; reached Tavoy, March 28, 1842; returned a second time, Sept. 1854; sailed Feb. 1855; returned the third time, Aug. 1864. Mrs. Stella Kneeland, b. Marcellus, N. Y., Jan. 13, 1808.

BIDDLE, WILLIAM T., Burmah; app. 1850; died under appointment, Sept. 16, 1851.

BINGHAM, ABEL, Ojibwas; b. Enfield, N. H., May 9, 1786; ord. Wheatland, N. Y., Sept. 3, 1828; app. July 15, 1828; resigned, Oct. 1855. Mrs. Hannah Brown, b. Peru, N. Y., May 26, 1794.

BINGHAM, A. JUDSON, Ojibwas; b. Wheatland, N. Y., April 5, 1820; Mad. Univ.; ord. Hamilton, N. Y., Aug. 20, 1848; app. 1848; resigned, 1850.

BINGHAM, MARIA, Ojibwas; app. 1853; resigned, 1854.

BINNEY, JOSEPH GETCHELL, Burmah; b. Boston, Mass., Dec. 1, 1807; Yale Coll., Newton Inst.; ord. pastor at W. Boylston, Mass., May 16, 1832, pastor at Savannah, Ga.; app. Feb. 27, 1843; sailed, Nov. 18, 1843, in the Charles, Capt. Henderson; designated to the charge of the Karen Theological School at Maulmain; returned on account of Mrs. B.'s health, April 22, 1850; reached United States, Sept. 17, 1850; pastor at Elmira, N. Y., and Augusta, Ga.; President of Columbian College, Washington; reappointed, Aug. 30, 1858; sailed, Oct. 27, 1858; reached Rangoon, May 25, 1859; reopened the Seminary one week afterwards at Rangoon. Mrs. Juliette Pattison, b. West Haven, Vt., Oct. 1, 1808.

BIXBY, MOSES H., Burmah, Shans; app. 1851; sailed from Boston, Jan. 17, 1853, in the Springbok, Capt. Hurd; returned on account of Mrs. B.'s health, Aug. 5, 1856; resigned, June, 1858; became pastor at Providence, R. I.; reappointed, Sept. 18, 1860; sailed, *via* England, Jan. 1861; arrived at Toungoo, May 8, 1861. 1. Mrs. Susan C. D., b. 1829; d. Aug. 18, 1856, consumption, at Burlington, Vt., aged 27. 2. Mrs. Laura A.

BLAIR, VICTOR S., Burmah, (printer); b. Boston, Mass.; app. March 4, 1830; resigned.

BLANCHARD, IRA D., Delawares; b. Austinsburg, O., Sept. 30, 1808; school-teacher; app. April 3, 1837; resigned, 1847. Mrs. Mary Walton, b. South Reading, Mass., Aug. 19, 1807.

Boardman, George Dana, Burmah, Tavoy; b. Livermore, Me., Feb. 1, 1801; Waterville Coll.; ord. North Yarmouth, Me., Feb. 16, 1825; app. May, 1823; sailed from Philadelphia, July 16, 1825, in the Asia, Capt. Sheed; reached Calcutta, Dec. 2, 1825, Amherst, April 17, 1827, Maulmain, Aug. 1827, Tavoy, March 29, 1828; d. near Tavoy, Feb. 11, 1831, aged 30. Mrs. Sarah Hall, b. Alstead, N. H., Nov. 4, 1803; married Dr. Judson; d. near St. Helena, Sept. 1, 1845.

Boise, James R., China; b. Danville, Mass.; app. July 31, 1843; resigned.

Bond, Mary, Ottawas; b. Boston, Mass.; app. 1835; resigned, 1836.

Boynton, Elizabeth, Creeks; b. Haverhill, Mass.; app. Oct. 1, 1838; resigned, Aug. 5, 1839.

Brayton, Durlin L., Burmah, Rangoon; b. Hubbardston, Vt., Oct. 27, 1808; Brown Univ., Newton Inst.; ord. Providence, R. I., Oct. 15, 1837; app. June 12, 1837; sailed from Boston, Oct. 28, 1837, in bark Rosabella, Capt. Greene; returned on account of Mrs. B.'s health, 1842; reëmbarked, 1847; established at Kemendine, May, 1855. Mrs. Mary H. Fuller, b. Roxbury, Conn., Aug. 17, 1808.

Bronson, Miles, Assam; b. Norway, N. Y., July 20, 1812; Hamilton Lit. and Theol. Inst.; ord. Whitesboro', N. Y.; app. April 29, 1836; sailed from Boston, Oct. 17, 1836, in the Rosabella, Capt. Greene; reached Sadiya, July 17, 1837; visited the Nagas in Assam, March, 1840; commenced the station at Nowgong, 1840; returned home on account of health, May 5, 1848, with two native converts; sailed the second time from Boston in the Washington Allston, July, 1850; was at Nowgong, May, 1851; returned again to the United States, Oct. 1857; sailed the third time in the R. B. Forbes, June, 1860; reached Assam, Dec. 1860. Mrs. Ruth Montague Lucas, b. Madison, N. Y., Aug. 3, 1813.

Bronson, Rhoda M., Assam; b. Norway, N. Y.; app. Aug.

11, 1839; reached Jaipur, May, 1840; d. at Jaipur, Dec. 8, 1840, dysentery and fever.

BROWN, NATHAN, Assam; b. New Ipswich, N. H., June 22, 1807; Williams Coll., Newton Inst.; ord. Rutland, Vt., Aug. 15, 1831; app. Oct. 30, 1831; designated Providence, R. I., Nov. 16, 1832; sailed in the Corvo, Dec. 22, 1832; reached Calcutta, May 5, 1833; appointed to a Shan mission to be established at Sadiya; arrived at Sadiya, March, 1836, four months from Calcutta; returned home, Sept. 23, 1855; withdrew from the service, Jan. 1857; Connection dissolved, July 26, 1859. Mrs. Eliza W. Ballard, b. Charlemont, Mass., April 12, 1807.

BROWN, CYNTHIA, Ojibwas; b. Michigan; app. Jan. 7, 1833; resigned, 1833.

BROWN, NANCY, Ojibwas.

BUEL, RUFUS F., Greece; b. Plymouth, N. Y., November 5, 1812; Hamilton Coll., Andover Inst.; ord. Hamilton, N. Y., Jan. 25, 1841; app. Nov. 2, 1840; sailed April 27, 1841, in the Catharine, Capt. Gardiner; arrived at Malta, June, 1841; removed to Piræus, 1844, Athens, July, 1854; returned to United States, Sept. 1855, and the mission was discontinued. Mrs. Mary J. Raymond, b. New Road, N. Y., May 19, 1814.

BULLARD, EDWIN BUXTON, Burmah; b. Shrewsbury, Vt., Sept. 12, 1813; Hamilton Coll., Newton Inst.; ord. Middletown, Vt., July 9, 1840; pastor at Foxboro', Mass.; app. March 27, 1843; sailed, Nov. 18, 1843, from Charlestown, in the Charles, Capt. Henderson; d. Maulmain, April 5, 1847, cholera. Mrs. Ellen Huntly, b. Brattleboro', Vt., Jan. 12, 1817; became Mrs. Francis Mason.

BUTTERFIELD, LEONARD, Cherokees; b. Roxbury, Mass.; app. June 4, 1832; resigned Nov. 3, 1834. Mrs. —— Lamson, b. Roxbury, Mass.

CAMERON, JAMES DOUGLASS, Ojibwas; b. Butterfly Lake, Canada, Oct. 9, 1806; ord. Sault Ste. Marie, June 5, 1836; app. Dec. 3, 1832; dismissed Sept. 1859.

CAMPBELL, HARVEY M., Arracan; b. Lebanon, N. Y., June 8, 1823; Madison Univ.; ord. Saline, Mich., June, 1849; app. 1849; sailed from Boston, Oct. 18, 1849, in the Arab, Capt. Thurston; arrived at Akyab, March, 1850; removed to Kyouk Phyoo, Nov. 1850; d. Feb. 22, 1852, cholera, aged 29. Mrs. Clarissa C. Conant, b. Lebanon, N. Y., April 20, 1822.

CARPENTER, CHAPIN HOWARD, Rangoon, Burmah; b. 1835; Harvard Univ., Newton Inst.; app. July 1, 1862; sailed from Charlestown, Oct. 30, 1862, in ship Gardner Colby, to aid Dr. Binney in the Karen Theological School. Mrs. Hattie Rice, b. Newton, Mass.

CARY, LOTT, Liberia, Africa; b. Richmond, Va., 1780; app. May 1, 1819; sailed from Norfolk, Va., Jan. 23, 1821; d. by accident, Nov. 10, 1828.

CASE, SYLVIA, Delawares; app. April 3, 1837, resigned 1847; became Mrs. Tolls.

CHANDLER, JOHN HASSETT, Siam; b. Pomfret, Conn., March 21, 1813, (printer and machinist); app. Dec. 7, 1840; sailed from Boston, Sept. 14, 1841; arr. at Bangkok, Nov. 21, 1843; returned July 28, 1851; re-embarked at Boston, Feb. 13, 1854; dismissed, July, 1856. Mrs. Helen Mar Crossman, b. Deerfield, N. Y., Aug. 27, 1820.

CHILCOTT, CYRUS A., Siam; Rochester Univ.; ord. Fredonia, N. Y., July 20, 1864; app. April, 1864; sailed from New York, August 13, 1864.

CHURCHILL, ELIZABETH F., Shawanoes; 1838.

CLARKE, IVORY, Liberia, Africa; b. Lebanon, Me., 1807; Waterville Coll., Newton Inst.; app. April 3, 1837; sailed from New York, Dec. 3, 1837, in the Emperor, Capt. Keeler; d. at sea, April 24, 1848, on his way home. Mrs. Lois G., b. N. Berwick, Me.

CLEAVER, ISAAC, Cherokees; b. Great Valley, Pa.; app. July 4, 1821; dismissed, 1825. Mrs. Rachel C., b. Great Valley, Pa.

CLEAVER, ANN, Cherokees; b. Great Valley, Pa.

CLYDE, PETER, Putawatomies, (weaver); b. Pennsylvania; app. Aug. 1, 1821; dismissed, April 15, 1822.

COLBURN, ISAAC DAVIS, Tavoy; b. Hudson, N. H.; Brown Univ., Newton Inst.; ord. Roxbury, Mass. Sept. 1863; app. April 28, 1863; sailed from New York, Oct. 3, 1863, Liverpool, Nov. 11, 1863, in ship Pembroke Castle; arrived at Calcutta, March 12, 1864. Mrs. Mary E. Blandin, b. Brandon, Vt.

COLMAN, JAMES, Burmah; b. Boston, Mass., Feb. 19, 1794; ord. Boston, Sept. 10, 1817; app. May 16, 1817; sailed from Boston, Sabbath, Nov. 16, 1817, in the Independence, Capt. Bangs; arrived at Calcutta, April 15, 1818; left Rangoon and arrived at Chittagong, June 5, 1820; removed to Cox's Bazaar, Nov. 12, 1821; d. July 4, 1822, jungle fever. Mrs. Elizabeth Hubbard, b. Boston, Mass.; became Mrs. David Jones; d. May 31, 1833, consumption.

COMFORT, MILTON B., Rochester Univ.; app. April, 1864.

COMPERE, LEE, Creeks; b. South Carolina; engaged as missionary by three Georgia Associations, Feb., 1822; dismissed, 1829. Mrs. C., b. South Carolina.

COMSTOCK, GROVER S., Arracan; b. Ulysses, N. Y., March 24, 1809; Hamilton Lit. and Theol. Inst.; ord. Rochester, N. Y., March 12, 1834; app. Sept. 17, 1832; sailed from Boston, July 3, 1834, in the Cashmere, Capt. Hallet; began labors in Kyouk Phyoo, March, 1835; removed to Ramree, May 10, 1839; d. April 25, 1844, cholera. Mrs. Sarah Davis, b. Brookline, Mass., Sept. 24, 1812; d. April 28, 1843, dysentery, aged 30.

CONSTANTINE, ALFRED A., Africa; b. Ashburnham, Mass., May 5, 1812; Hamilton Lit. and Theol. Inst.; ord. Mt. Holly, Vt., July 2, 1840; app. May 11, 1840; sailed from New York, in the Hobart, Capt. Collins, Sept. 25, 1840; returned on account of health, 1842; resigned, August 29, 1842. Mrs. Mary Fales, b. Spencer, Mass, Sept. 21, 1807.

Cook, John B., Siam ; b. New Jersey ; Newton Inst. ; app. June 3, 1833 ; resigned, April 7, 1834. Mrs. Susan L. Huntington, b. Hartford, Conn.

Crawley, Arthur R. R., Henthada, Burmah ; b. Cape Breton ; Acadia Col., Newton Inst. ; app. 1853 ; sailed from Boston, in the Lyman, Capt. Pierce, Dec. 12, 1853. Mrs. C. returned home, and reëmbarked for Henthada, 1861, having been absent nearly three years.

Crocker, William G., Africa ; b. Newburyport, Mass., Feb. 10, 1805 ; Newton Inst. ; ord. Newburyport, Sept. 25, 1834 ; app. 1834 ; sailed from New York, July, 1835, in the Susan and Elizabeth ; arrived at Liberia, Aug. 12, 1835 ; returned on account of health, June, 1842 ; reembarked, Jan. 1, 1844, in the Palestine, Capt. Hunt ; arrived at Monrovia, Feb. 23, 1844 ; died Feb. 24, 1844, hemorrhage. 1. Mrs. Rizpah Warren, b. Boston, Mass. ; d. Aug. 28, 1840, fever. 2. Mrs. Mary Beck Chadbourne, b. Portland, Me., Nov. 5, 1817 ; returned on account of health, Aug. 1846 ; d. Monrovia, Nov. 23, 1853.

Cross, Edmund B., Tavoy, Toungoo, Burmah ; b. Georgetown, N. Y., June 11, 1814 ; Hamilton Lit. and Theol. Inst. ; ord. Georgetown, N. Y., Sept. 2, 1841 ; app. Nov. 28, 1842 ; sailed from Boston, in ship Arno, Capt. Russell, Oct. 30, 1844 ; arrived at Maulmain, Feb. 24, 1845, Tavoy, March 25, 1845 ; returned Jan. 2, 1853, on account of Mrs. C.'s health ; reëmbarked from New York, in ship Lebanon, Jan. 8, 1855 ; arrived at Tavoy in June ; removed to Toungoo, Feb. 1861. Mrs. Julia Ann Putnam, b. Bethel, Vt., April 22, 1819.

Crowell, William, Greece ; b. Middlefield, Mass., Sept. 22, 1806 ; Brown Univ., Newton Inst. ; app. July 2, 1838 ; resigned, Aug. 5, 1839.

Cummings, Sarah, Chummerah, Burmah ; b. N. Yarmouth, Me., 1794 ; app. June 11, 1832 ; d. at Maulmain, Aug. 1834, fever.

CURTISS CHANDLER, Cherokees; b. Middletown, Conn.; ord. Meriden, Conn., June 26, 1834; app. Aug. 10, 1835; labored with the Omahas; resigned, 1839. Mrs. Mary A. Colburn, of the Creek Mission; b. Boston, Mass.; app. 1834; m. July 24, 1836.

CUTTER, OLIVER T., Assam and Burmah, (printer); b. Lexington, Mass., March 19, 1811; app. April 18, 1821; sailed from Boston, in the Gibraltar, Capt. Spaulding, Oct. 12, 1831; dismissed, 1852. Mrs. Harriet B. Low, b. Milton, Mass., Jan. 4, 1811.

DANFORTH, APPLETON HOWE, Assam; b. Pelham, Mass., July 8, 1817; Madison Univ.; ord. Worcester, Mass., Oct. 22, 1847; app. June 28, 1847; sailed from Boston, Nov. 3, 1847, in the Cato, Capt. Plummer; arrived at Gowahati, May, 1848; returned on account of Mrs. D.'s health, 1858. Mrs. Frances A. Studley, b. Worcester, Mass., April 27, 1827.

DAUBLE, G., Assam, (previously of the Basle Missionary Society, laboring in Dacca, Bengal;) baptized at Tezpur, Feb. 4, 1850, and app. missionary at Nowgong; married Miss M. S. Shaw, Nowgong, July 23, 1851; d. March 21, 1853, cholera. Mrs. M. S., sailed July, 1850; returned March, 1857; married and settled in United States.

DAVENPORT, ROBERT DUNLEVY, Siam; b. Williamsburg, Va., March 25, 1809; Virginia Baptist Seminary; ord. Richmond, Va., Aug. 1835; app. Sept. 8, 1835; sailed in the Louvre, Capt. Brown, from Boston, Sept. 20, 1835; left Bangkok for Singapore, on account of health, Feb. 1843; returned *via* England, Sept. 1844; arrived at New York, Nov. 9, 1846; d. Alexandria, La., Nov. 24, 1848, chronic diarrhœa. He was preacher and printer in Siam about nine years. Mrs. Frances G. Roper, b. Richmond, Va., March 5, 1819.

DAWSON, JOHN, M. D., Burmah; app. 1850; sailed from Boston, in the Washington Allston, July 25, 1850; resigned 1861; labored at Ava. Mrs. Mary McBain.

Dawson, Thomas, Cherokees; b. England; app. Jan. 25, 1820; res. Feb. 1825.

Day, Samuel Stearns, Teloogoos; b. Leeds Co., Upper Canada, 1808; Hamilton Lit. and Theol. Inst.; ord. Cortlandville, N. Y., Aug. 24, 1835; app. Aug. 3, 1835; sailed from Boston in the Louvre, Capt. Brown, Sept. 20, 1835; arrived at Calcutta, Feb. 1836, and proceeded to Vizigapatam; settled at Nellore, Feb. 1840; left Nellore, Oct. 6, 1845; arrived in United States, June 2, 1846; reëmbarked Oct. 10, 1848; arrived at Madras, Feb. 1849; sailed again for home, June 21, 1853; arrived, Sept. 1853; resigned, 1863. Mrs. Roenna Clark, b. Stoddard, N. H., Oct. 12, 1809.

Day, Sarah C., Putawatomies, Ottawas; b. Saratoga Springs, N. Y.; app. 1835; resigned July 13, 1836, on account of health.

Dean, William, Siam, China; b. Morrisville, N. Y., June 21, 1807; Hamilton Lit. and Theol. Inst; ord. Morrisville, N. Y., June, 1834; app. Sept. 17, 1832; sailed from Boston, July 3, 1834, in ship Cashmere, Capt. Hallett; left Singapore, July 9, 1835; arrived at Bangkok, July 18, 1835; remarried at Macao, China, in March, 1838; returned to Bangkok, May, and arrived June, 1838; left for China on account of health, Feb. 1842; returned home, March 28, 1845; sailed the second time for Canton, June 22, 1846, in ship Cohota; arrived at Macao, Oct. 5, 1846; visited Bangkok, 1850, to aid Dr. Jones; returned to China, Sept. 1850; returned to this country in 1853, after the Maulmain Convention; third marriage, May 9, 1853; sailed again for Bangkok, *via* California, Aug. 13, 1864. 1. Mrs. Matilda Coman, b. Morrisville, N. Y.; d. Bangkok, March 5, 1835, after confinement. 2. Mrs. Theodosia Ann Barker, b. Thetford, England, March 29, 1819; married, Macao, March, 1838; d. Hongkong, March 29, 1843, aged 24, small-pox. 3. Mrs. Maria M., for-

merly Mrs. Slafter, of Bangkok, b. Oxford, N. Y.; app. 1838.

Devan, Thomas T., M. D., China, France; b. New York city, July 30, 1809; Columbia Coll., N. Y. Medical School; ord. New York, May, 1844; app. March 11, 1844; sailed from New York in the Valparaiso, Engle, June 11, 1844; arrived at Victoria, Oct. 22, 1844; returned to New York, Sept. 28, 1847; app. to France, 1847; sailed for Havre, Feb. 14, 1848; arrived, March 7, 1848; removed from Paris to Lyons, March, 1850; resigned, 1853. 1. Mrs. Lydia Hale, b. Boston, Mass., May 27, 1818; d. Canton, Oct. 18, 1846, inflammation, aged 28. 2. Mrs. Emma E. Clarke, b. New York city, April 5, 1824; married at Antwerp, Belgium, Sept. 7, 1848.

Dickson, Harriet E., Greece; b. Scotland; app. July 1, 1839; returned to Scotland for health, May 15, 1840; reëmbarked, April, 1841; visited Scotland a second time, 1844; dismissed, 1855, and the mission discontinued.

Doty, Peter, Creeks; b. Ala.; app. 1823; resigned, Aug. 20, 1826.

Douglass, Francis Arthur, Teloogoos; b. Ticonderoga, N. Y., April 16, 1824; Amherst Coll., Newton Inst.; ord. S. Boston, Oct. 15, 1844; app. 1853; sailed from Boston, Oct. 1854, in the Fleetwood; arrived at Nellore, April 14, 1855; removed to Madras one year, on account of Mrs. D.'s health. Mrs. Anna C., b. Chautauque, N. Y., June 4, 1823.

Douglass, J. L., Bassein, Burmah; app. 1851; sailed from Boston, Dec. 12. 1853, in the Lyman, Capt. Pierce; arrived at Bassein, June, 1854; returned, 1860, on account of Mrs. D.'s health; sailed the second time, *via* England, Sept. 12, 1863. Mrs. Emma P., b. Library, Pa., Dec. 2, 1830; bap. 1846; married, July 31, 1853; left Bassein in feeble health, Jan. 1858; d. March 4, 1861, at Philadelphia.

Edmonds, Robert, Shawanoes; b. Lancaster Co., Va.; app. Nov. 2, 1835; resigned, Feb. 1, 1836.

Edson, Ambler, Otoes; b. Brandon, Vt., May 31, 1811; Hamilton Lit. and Theol. Inst.; ord. Feb. 28, 1839; app. Oct. 23, 1840; once pastor at Plymouth, Vt. Temperance P. Bruce, b. Hardwick, Mass., March 13, 1809; resigned, 1843.

Edwards, E., Assam; b. Wales, Great Britain, March 7, 1825; Haverford Acad., Hamilton Lit. and Theol. Inst.; ord. Pembroke, Wales, Feb. 1848; app. 1857; resigned, 1859, on account of Mrs. E.'s health. Caroline S., b. Wales, Dec. 12, 1822.

Evans, Alexander, Otoes; b. Indiana.

Farrier, John, Cherokees; b. Great Valley, Pa.; app. Sept. 5, 1821; resigned, April, 1824.

Field, Samuel W., Assam; b. N. Yarmouth, Me., 1814; Waterville Coll., Newton Inst.; app. April 16, 1832; resigned, March 17, 1834.

Fielding, Joseph, Africa; b. Nottingham, England, July 6, 1814; Germantown Coll. Inst., Pa.; ord. Philadelphia, 1840; app. May 11, 1840; sailed in the Hobart, Capt. Collins, from New York, Sept. 25, 1840; arrived at Monrovia, Nov. 24, 1840; d. Edina, Jan. 16, 1841. Mrs. Maria P. M., b. Passyunk, Pa., July 10, 1805; d. Edina, Jan. 3, 1841.

Flournoy, Francis, Creeks; b. Georgia; app. May 6, 1820; resigned, 1821.

Foster, Charles D., resigned, 1843.

French, Daniel, Putawatomies; b. Piqua, O.; app. Feb. 6, 1832; resigned, 1834.

Frye, Thomas, Cherokees; b. Vinalhaven, Me., Sept. 13, 1813; Waterville Coll.; teacher; app. Oct. 4, 1835; resigned, April 13, 1846.

George, Henry, Wyandot and Sandusky Indians; b. Ohio; app. June 2, 1818; resigned, Sept. 2, 1818; station discontinued.

Goddard, Josiah, China; b. Wendell, Mass., Oct. 27, 1813; Brown University, Newton Inst.; ord. Shutesbury,

Mass., Sept. 27, 1838; app. March 5, 1838; sailed from Boston, in bark Apthorp, Capt. Gay, Dec. 6, 1838; arrived at Amherst, April 24, 1839; arrived at Bangkok, Oct. 16, 1840; removed to Shanghai, 1848, thence to Ningpo; d. Ningpo, Sept. 4, 1854, fever. Mrs. Eliza Ann Abbott, b. Holden, Mass., Jan. 3, 1817; returned to United States, 1855; d. Providence, R. I., Nov. 28, 1857, aged 39; served 15 years.

Goodman, John S., Africa, b. Lockland, O.; app. 1852; sailed from Norfolk, Va., Nov. 27, 1852, in the bark Linda Stewart, Capt. Stemmer; arrived at Monrovia, Jan. 3, 1853, at Bexley, Jan. 15, 1853; returned on account of health; arrived at Philadelphia, April, 1855. Mrs. J. S.

Gookin, Elizabeth Parker, Delawares; b. Watertown, Mass., Dec. 18, 1821; app. 1850.

Gowing, Clara, Delawares; b. Concord, Mass.; app. Oct. 1859; resigned, Jan. 1864.

Greer, Thomas W., Arracan; b. Ohio. Mrs. E. H., app. July 12, 1847; resigned, 1848.

Hall, Levi, Arracan; b. Stafford, Conn., 1805; Newton Inst.; app. June 6, 1836; sailed from Boston, Oct. 17, 1836, in the Rosabella, Capt. Green; left Calcutta for Kyouk Phyoo, April 25, 1837; arrived, May 8, 1837; d. Kyouk Phyoo, Aug. 1837, fever. Mrs. Catharine B. M., b. Southbridge, Mass.; d. Kyouk Phyoo, July 9, 1837, aged 23, fever.

Hampson, Jesse R., Burmah; b. Huntingdon Co., Pa., March 20, 1804; ord. Philadelphia, Jan. 23, 1835; app. May 15, 1837; d. April 8, 1838, under appointment.

Hancock, Royal, B., Burmah, (printer); app. Nov. 7, 1831; sailed from Boston, June 29, 1832, in bark Fénelon, Capt. Green; arrived at Tavoy, Jan. 1, 1833; arrived at Mergui, Dec. 3, 1837; returned to United States, on account of Mrs. H.'s health, Sept. 1840. Mrs. Abigail S. Thayer, b. Cambridge, Mass.; d. London, July 3, 1841.

HARRIS, NORMAN, Shwaygyeen, Burmah ; b. Beckett, Mass., Feb. 19, 1813; app. Oct. 28, 1844; sailed from Boston, July 11, 1846, in the Faneuil Hall, Capt. Hallett; returned March 21, 1857. Mrs. Olive Celina Wadsworth, b. Becket, Mass., July 6, 1814; d. Shwaygyeen, Nov. 23, 1853.

HARRIS, MIRANDA VINTON, Burmah ; b. Willington, Ct., April 10, 1819 ; app. June 7, 1841 ; d. Shwaygyeen, Sept. 9, 1856, fever, — a missionary nearly 15 years.

HASWELL, JAMES M., Maulmain, Burmah ; b. Bennington, Vt., Feb. 4, 1810; Hamilton Lit. and Theol. Inst.; ord. Troy, N. Y., Sept. 2, 1835 ; app. Aug. 3, 1835 ; sailed from Boston, Sept. 22, 1835, in the Louvre, Capt. Brown, designated to the Peguans ; arrived at Maulmain, Feb. 1836 ; at Amherst, April, 1836 ; returned to United States, June, 1849 ; embarked the second time from Boston, Sept. 18, 1852, in the Edward, Capt. Colby ; arrived at Maulmain, Feb. 2, 1853. Mrs. Jane Mason, b. Cheshire, Mass., Feb. 28, 1815.

HASWELL, JAMES R., Maulmain, Burmah; b. Amherst, Burmah, 1836 ; Madison Univ. ; app. June 30, 1859; sailed from Boston, Sept 26, 1859, in ship Annie Bucknam, Capt. Potter ; returned on account of health, Feb. 1863. Mrs. H.

HAWS, ALBERT, Burmah, (printer); b. Easton, Pa. ; app. 1863; sailed from New York, Oct. 3, 1863, from Liverpool, Nov. 11, 1863, in the Pembroke Castle ; arrived at Calcutta, March 12, 1864, at Rangoon, March 20, 1864.

HIBBARD, CHARLES L., Maulmain, Burmah ; b. St. Arnaud, Canada East, Dec. 21, 1823 ; Brown Univ., Rochester Theol. Sem.; ord. Providence, R. I., Sept. 14, 1852 ; app. 1851 ; sailed from Boston, Sept. 18, 1852, in ship Edward. Mrs. Sarah Ann R., b. Providence, R. I. Feb. 16. 1827.

HIBBARD, SARAH HALE, Cherokees ; b. Guilford, N. H. ; app. Oct. 4, 1835.

HILL, SAMUEL, Putawatomies; b. Pennsylvania; app. July 25, 1820; resigned, June, 1821.

HOLTON, CALVIN, Liberia, Africa; b. Beverly, Mass.; Waterville Coll.; ord. Beverly, Mass., 1825; app. Jan. 24, 1826; sailed from Boston, Feb. 4, 1826, in brig Vine, Capt. Grozer; d. Liberia, July 23, 1826.

HOUGH, GEORGE, Rangoon, Burmah; b. Concord, N. H.; app. April 11, 1815; sailed from Newcastle, Del., in the Benj. Rush, Capt. Annsley; arrived at Rangoon, Oct. 15, 1815; removed to Serampore, 1818; returned to Rangoon, Jan. 20, 1822; retired in May, 1824, during the war, to Calcutta; after the war became interpreter to the Government; superintended Government school at Maulmain, 1835; removed to Rangoon; retired on pension from Government. Mrs. Phebe Mann, b. Oxford, N. H., 1788; d. Maulmain, July 9, 1859, aged 71.

HOWARD, HOSEA, Maulmain, Burmah; b. W. Springfield, Mass., 1802; Hamilton Lit. and Theol. Inst.; app. Sept. 10, 1832; ord. W. Springfield, Mass., April 3, 1834; sailed from Boston, July 3, 1834, in Cashmere, Capt. Hallett; arrived at Rangoon, Dec. 26, 1834; preacher, and superintendent of boarding-school; returned to United States, Aug. 7, 1850; dismissed, July 15, 1856. Mrs. Theresa Patten, b. Onondaga Co., N. Y.

HUBBELL, SOPHIA, Arracan; b. Nunda, N. Y., June 6, 1828; app. 1852. Became Mrs. Knapp, which see.

INGALLS, LOVELL, Akyab, Arracan; b. Worcester, N. Y., Aug. 21, 1808; Hamilton Lit. and Theol. Inst.; baptized 1827, in Boston, N. Y.; ord. in Boston, N. Y., 1834; pastor at Cummington, Mass.; app. Aug. 3, 1835; sailed from Boston, Mass., Sept. 20, 1835, in ship Louvre, Capt. Brown; arrived at Amherst, Feb. 20, 1836; arrived at Mergui, Oct. 29, 1838; left Mergui for Maulmain, on account of Mrs. I.'s health, April 8, 1845; came home on account of health, May, 1850; reëmbarked in ship

Marcellus, Capt. Spooner, July 10, 1851; resumed labor at Akyab, Dec. 13, 1851; died at sea, between Calcutta and Rangoon, March 14, 1856, diseased in all the organs of the body, aged 48. 1. Mrs. Maria Dawes, b. Cumington, Mass., Sept. 22, 1814; d. Maulmain, Nov. 9, 1845, aged 31; in the mission nearly ten years. 2. Mrs. Murilla Baker, b. Greenville, N. Y., Nov. 25, 1828; married, Dec. 1850; app. 1851; sailed, July 10, 1851; returned, Nov. 16, 1857, after the death of her husband; reëmbarked, Nov. 26, 1858; arrived at Rangoon, April 26, 1859; commenced station at Thongzai.

Jencks, Erasmus Norcross, Siam; b. Springfield, Mass., Dec. 24, 1821; Brown Univ., Hamilton Theol. Inst.; ord. Hartford, Conn., June 10, 1846; app. Oct. 13, 1845; sailed from New York, June 22, 1846, in the Cahota; arrived at Bangkok, Dec. 14, 1846; returned on account of Mrs. J.'s health, Nov. 1847; dismissed, 1848. Mrs. Caroline Baldwin, b. New Milford, Conn., April 1, 1820; died at sea, June 27, 1848.

Jenkins, Horace, Ningpo, China; b. Ashfield, Mass., 1832; Madison University; ord. New York city, app. July 19, 1859; sailed from New York, Oct. 29, 1859; arrived at Ningpo, March 22, 1860. Mrs. Jenkins.

Jewett, Lyman, Teloogoos; b. Waterford, Me., March 9, 1813; Brown Univ., Newton Inst.; pastor in Webster, Mass.; app. 1847; ord. Boston, Oct. 6, 1848; sailed from Boston, Oct. 10, 1848, in ship Bowditch, Capt. Pike; arrived at Madras, Feb. 21, 1849, arrived at Nellore, April 16, 1849; absent from the station on account of the Sepoy mutiny in 1857, four months; returned on account of health, March 11, 1861. Mrs. Euphemia Davis, b. Frankfort, N. Y., Jan. 12, 1824.

Johnson, John W., Swatow, China; b. Calais, Me., 1819; Amherst. Coll., Newton Inst.; app. Feb. 23, 1846; ord. Calais, Me., June 3, 1847; sailed from New York, Sept.

13, 1847, in ship Samuel Russell, Capt. Palmer; returned Aug. 2, 1858; reëmbarked, Oct. 5, 1859, in Northern Light. 1. Mrs. Anna A. Stevens, b. Eastport, Me.; d. June 9, 1848, debility, at Hongkong. 2. Mrs. J., arrived in United States, Aug. 2, 1858; sailed again, *via* California, Oct. 5, 1859; arrived at Hongkong, Dec. 24, 1859, at Swatow, June, 1860.

JONES, EVAN, Cherokees; b. Wales, Great Britain; app. July 24, 1821; removed with the Cherokees westward; retired to Kansas, 1862. Mrs. Elizabeth, b. Great Valley, Pa.; d. Valley Towns, Feb. 5, 1831.

JONES, JOHN BUTTRICK, Cherokees; b. Valley Towns, N. C.; Madison Univ., Rochester; app. 1855; resigned Sept. 25, 1860. He was baptized in 1844 by John Wickliffe, a native preacher.

JONES, JOHN TAYLOR, Burmah, Siam; b. New Ipswich, N. H., July 16, 1802; Brown Univ., Amherst Coll., and Andover Theol. Inst.; app. Aug. 3, 1829; ord. Boston, July 28, 1830; sailed from Boston in ship Corvo, Capt. Spaulding, Aug. 2, 1830; arrived at Maulmain, Feb. 17, 1831, Rangoon, July 23, 1831; sailed for Bangkok, Sept. 24, 1832; arrived, March 25, 1833; attacked by Malay pirates, April 18, 1835; returned to United States, May 5, 1840; sailed the second time, Jan. 12, 1841, in ship Dalmatia, Capt. Beal; arrived at Siam, June 10, 1841; removed to Singapore, on account of Mrs. J.'s health, April 25, 1844; arrived again in New York, April 12, 1846; sailed the third time from New York, Sept. 13, 1847, in the Samuel Russell, Capt. Palmer; arrived at Bangkok, Feb. 18, 1848; d. Sept. 13, 1851, dysentery, aged 49. His missionary life was twenty years, eighteen of them in Siam. 1. Mrs. Eliza Grew, b. Providence, R. I., March 30, 1803; d. Bangkok, March 28, 1838. 2. Mrs. Judith Leavitt, b. Meredith, N. H., Sept. 24, 1815; app. Dec. 7, 1840; sailed, Jan. 12, 1841; d. at sea, March 21, 1846. 3. Mrs. Sarah Sleeper, b. Guilford, N. H.,

May 17, 1812; app. 1847; sailed, Sept. 13, 1847. After Dr. Jones's death, she became Mrs. S. J. Smith.

JUDSON, ADONIRAM, Burmah; b. Malden, Mass., Aug. 9, 1788; Brown Univ., Andover Theol. Sem.; ord. Salem, Mass., Feb. 6, 1812; sailed from Salem, Mass., Feb. 19, 1812, in the Caravan, Capt. Hurd; arrived at Calcutta, June 17; baptized in Calcutta, by Mr. Ward, Sept. 6, 1812; arrived at Rangoon, July 13, 1813; was a constituent member of the Rangoon Church, Sept. 19, 1813; appointed the first missionary of the Baptist General Convention, May 25, 1814; baptized the first convert in Burmah, June 27, 1819; visited Calcutta on account of Mrs. J.'s health, July, 1820; returned to Rangoon, Jan. 4, 1821; went to Ava, Aug. 23, 1822; removed to Ava, December 13, 1823; preached every Sabbath on the opposite side of the river, 1824; arrested by the Burmese Government and imprisoned, June 8, 1824; set at liberty and joined the embassy to Ava, July 5, 1826; aided in forming the treaty of Yandabo; returned to Amherst, Jan. 4, 1827; removed to Maulmain, Nov. 14, 1827; visited Prome, 1830; was married to Sarah H. Boardman, by Mr. Mason, April 10, 1834; visited Calcutta, 1841; returned to Maulmain, Dec. 10, 1841; returned to United States on account of Mrs. J.'s health, April, 1845, having been absent 33 years; arrived in United States, Oct. 15, 1845; reëmbarked at Boston, July 11, 1846, in the ship Faneuil Hall, Capt. Hallett; arrived at Maulmain, Dec. 5, 1846; d. at sea, April 12, 1850, aged 62. 1. Mrs. Ann. H., b. Bradford, Mass., Dec. 22, 1789; baptized in Calcutta, by Mr. Ward, Sept. 6, 1812; left Rangoon on account of health, Aug. 1821; reached England, May 31, 1822, Boston, Oct. 11, 1822; spent the following winter in Washington, D. C.; sailed from Boston, on her return, June 22, 1823; arrived at Rangoon, Dec. 5, 1823, and proceeded to Ava; d. Amherst, Oct. 24, 1826, of fever, aged 37. 2. Sarah Boardman,

(widow of George D. Boardman,) b. Alstead, N. H., Nov. 4, 1803; app. July 4, 1825; married to Dr. Judson, April 10, 1834; left Maulmain to return to United States on account of health, April, 1845; d. near St. Helena, Sept. 1, 1845. 3. Mrs. Emily Chubbuck, b. Eaton, N. Y., Aug. 22, 1817; married at Hamilton, N. Y., June 2, 1846; sailed from Boston, July 11, 1846; arrived again in United States, Oct. 1, 1851; d. Hamilton, N. Y., June 1, 1854, of consumption, aged 37.

KALLOCK, GEORGE, Putawatomies; b. Warren, Me., June 1, 1790; baptized at Warren, aged 17; licensed preacher, 1826; Newton Inst.; ord. Chester, N. H., Sept. 1829; app. May 26, 1831; d. Charlestown, Mass., Nov. 16, 1831. Mrs. Rebecca B., b. Chester, N. H.

KELLAM, CHARLES R., Choctaws and Creeks; b. Irasburg, Vt., 1809; Hamilton Lit. and Theol. Inst.; ord. Irasburg, Vt., Aug. 17, 1836; app. April 29, 1836; removed to Creeks, Oct. 21, 1837; resigned, Nov. 1839. Mrs. Elizabeth Pearson, b. Haverhill, Mass.; designated to Creeks, Sept. 5, 1836; d. Feb. 2, 1838.

KELLY, JANE, Shawanoes; b. N. Yarmouth, Me., Aug. 27, 1811; app. April 10, 1843; married Mr. Jones, a native preacher.

KINCAID, EUGENIO, Prome, Burmah; b. Mt. Zion, Pa.; app. Feb. 1, 1830; sailed from Boston, May 24, 1830, in the Martha, Capt. Lovett; arrived at Calcutta, Sept. 30, 1830; preached to the English Church, Maulmain; visited Ava, 1833; left Ava for Sadiya, Jan. 26, 1837, but was obliged to return; settled at Akyab, April 23, 1840; left for United States, Oct. 8, 1842, on account of health; arrived at New York, April 30, 1843; connection closed, on account of Mrs. K.'s health, July 6, 1846; reappointed, 1849; sailed from Boston, July 25, 1850; arrived at Rangoon, April, 1852; arrived at Prome, Jan. 19, 1854; arrived at Amarapura, April 11, 1855; revisited Ava, Jan. 24, 1856; arrived in United

States, Jan. 17, 1857, bearing despatches from the King of Ava; returned, Sept. 1857; arrived at Rangoon, Dec. 27, 1857. 1. Mrs. Almy, b. Mt. Zion, Pa.; app. Feb. 1, 1830; d. Dec. 19, 1831, of puerperal fever. 2. Mrs. Barbara McBain, b. Madras Presidency; app. 1833.

KNAPP, HARVEY E., Arracan; b. Denmark, O., May 14, 1820; Madison Univ.; ord. Norwich, N. Y., Sept. 27, 1849; app. 1849; sailed from Boston, Oct. 18, 1849, in ship Arab, Capt. Thurston; settled at Akyab; labored among the Kemees; d. on passage from Calcutta to Cape of Good Hope, Nov. 9, 1853. 1. Mrs. Eunice R. Keyes, b. Princeton, Mass., Aug. 4, 1824; arrived at Akyab, March, 1850; d. May 23, 1851, of disease of the heart; in the mission fourteen months only. 2. Mrs. Sophia Hubbell, b. Nunda, N. Y., June 6, 1828; sailed from Boston, in ship Edward, Sept. 18, 1852; removed to Rangoon, Dec. 1856; occupied in Burman female schools; arrived in New York, July, 1863.

KNOWLTON, MILES JUSTIN, Ningpo, China; b. West Wardsboro', Vt., Feb. 8, 1825; Madison Univ.; ord. West Wardsboro', Vt., Oct. 8, 1853; app. 1852; sailed from New York, Dec. 10, 1853, in the Ellen, Capt. Scudder. Mrs. Lucy, b. Danbury, Conn., May 25, 1826; returned, on account of health, 1862; reëmbarked *via* California, Aug. 13, 1864.

LATHROP, JULIA A., Burmah; b. Armenia, N. Y., Jan 22, 1818; app. Aug. 28, 1843; sailed from Boston, Nov. 18, 1843, in the Charles, Capt. Henderson, designated to Tavoy; left Tavoy for Maulmain, Oct. 1844, on account of health; arrived in United States, Nov. 14, 1845.

LEACH, MARY, Ojibwas; b. Augusta, N. Y.; app. April 1, 1839; resigned, Oct. 25, 1840, on account of health.

LEWIS, DAVID, Choctaws, Creeks; b. Wales, Great Britain; ord. New York, May 17, 1832; app. May 14, 1832; resigned, Dec. 26, 1834. Mrs. L. d. 1833.

Lillybridge, Lydia, Ojibwas, Burmah; b. Turin, N. Y., May 31, 1817; app. to Ojibwas, April 27, 1846; sailed for Maulmain, July, 1846; married Mr. Simons, Maulmain, afterwards Prome, May 13, 1851.

Loomis, Robert B., Burmah, (printer); app. 1854; declined appointment.

Lord, Edward C., Ningpo, China; b. Carlisle, N. Y., Jan. 22, 1817; Madison Univ.; ord. Preston Hollow, N. Y., Aug. 27, 1846; app. Feb. 23, 1846; sailed from New York, in ship Houqua, Capt. Palmer, Jan. 5, 1847; arrived at Ningpo, June 20, 1847; returned on account of Mrs. L.'s health, July 23, 1851; arrived in United States, Dec. 28, 1851; reëmbarked, Dec. 10, 1853, in ship Ellen Foster, Capt. Scudder; arrived at Ningpo, June 1, 1854; dissolved connection, July 1, 1863. 1. Mrs. Lucy T. Lyon, b. Buckland, Mass., Feb. 15, 1817; baptized, 1833; d. Fredonia, N. Y., May 5, 1853, aged 36. 2. Mrs. Freelove, b. Stockton, N. Y.; sailed Dec. 10, 1853; d. at Ningpo, Jan. 26, 1860, of inflammation of the lungs.

Love, Horace T., Greece; b. Washington Co., N. Y., 1809; Brown Univ.; ord. Providence, R. I., Sept. 8, 1836; app. April 4, 1836; sailed from Boston, Oct. 24, 1836, in brig Alexandro, Capt. Alexandro; arrived at Malta, Nov. 28, 1836; settled at Patras; removed to Corfu, 1840; left Corfu, Dec. 9, 1842; resigned on account of health, Feb. 1846. Mrs. Catherine Waterman, b. Coventry, R. I.

Lykins, Johnston, Shawanoes; b. Ohio; ord. Oct. 18, 1835; app. Sept. 2, 1822; removed from Carey Station to the Shawanoes, July 7, 1831; dismissed from service, Dec. 1, 1842. Mrs. McCoy, b. Ind., June 16, 1800.

Macgowan, Daniel J., M. D., Ningpo, China; b. Pawtucket, R. I., April 5, 1815; Medical Schools of New York and Paris; app. May 4, 1841; sailed from New York, Nov. 3, 1842, in the Ianthe, Capt. Steel; arrived

at Chusan, Oct. 11, 1843; returned to Ningpo, Dec. 29, 1843; married at Calcutta, April 30, 1844; arrived in England, Aug. 6, 1859, and in United States, 1863; resigned, Oct. 1863. Mrs. Mary Ann Osborne, b. London, Eng.; married at Calcutta, April 30, 1844; app. 1845.

MACOMBER, ELEANOR, Burmah; b. Lake Pleasant, N. Y., Feb. 22, 1801; app. Nov. 3, 1834, to labor among Ojibwas, at Sault Ste. Mary; left on account of health; sailed for Burmah from Boston, Sept. 20, 1835, in the Louvre, Capt. Brown; joined Karen Mission, 1836; d. April 16, 1840, of fever, aged 39.

MASON, FRANCIS, Burmah; b. Yorkshire, Eng.; Newton Theol. Inst.; ord. Baldwin Place, Boston, May 28, 1830; app. Dec. 7, 1829; sailed from Boston, May 24, 1830, in the Martha, Capt. Lovett; arrived at Calcutta, Oct. 1830, at Amherst, Nov. 27, 1830, at Maulmain, Nov. 28, 1830; stationed at Tavoy, 1831; arrived at Toungoo, Oct. 22, 1853; left for United States, Jan. 18, 1854; arrived in United States, Oct. 13, 1854; sailed the second time from Boston, July 2, 1856, in ship Jumna; arrived at Toungoo, Jan. 1857; undertook journey to the Red Karen country, Dec. 1, 1859. 1. Mrs. Helen Griggs, b. Brookline, Mass., Dec. 1806; returned to United States, July 28, 1838; reëmbarked, Dec. 6, 1838; arrived at Maulmain, returning, April, 1839; d. Tavoy, Oct. 8, 1846, debility. 2. Ellen H. Bullard, widow of Rev. E. B. Bullard.

MASON, JAMES O., Creeks; b. Granville, N. Y., 1814; Hamilton Lit. and Theol. Inst.; app. Aug. 6, 1838; resigned, May 4, 1840. Mrs. M., b. Granville, N. Y., 1814.

MASON, SARAH, Burmah; b. Tavoy; app. Sept. 13, 1859; sailed in ship Annie Bucknam, Capt. Potter, Sept. 26, 1859; resigned, 1860.

McCOY, ISAAC, Ottawas, Putawatomies; b. Indiana; app.

Sept. 5, 1817; removed from Fort Wayne to Carey, Nov. 9, 1822; commenced a school, Jan. 27, 1823; connection closed, 1830. Mrs. McC., b. Indiana.

MEEKER, JOTHAM, Shawanoes; b. Hamilton Co., O., Nov. 8, 1804; ord. Shawanoe, June 3, 1838; app. Aug. 8, 1827; a year and nine months at Carey; joined Thomas station, Aug. 25, 1827; removed west of the Mississippi, 1831; preacher and printer at Shawanoe, 1835; app. to the Ottawas, 1837; removed to Ottawa, June 18, 1837; d. Ottawa, Jan. 11, 1855, of bilious pneumonia. Mrs. E. D. Richardson, b. Hamilton Co., O., Jan. 5, 1810; d. Ottawa, March 15, 1856.

MEEKS, LITTLETON, Creeks; b. Georgia; app. May 9, 1825; resigned, 1826.

MERRILL, MOSES, Shawanoes and other tribes; b. Sedgwick, Me., 1804; ord. July 19, 1832; app. June 11, 1832; first designated to Chippewas west of Lake Superior, May, 1834; arrived at station for Otoes and Omahas; d. at Otoe station, Feb. 6, 1840. Mrs. Eliza W., b. Albany, N. Y.; resigned, Aug. 24, 1840.

MINOR, J. C., Liberia, printer.

MOORE, CALVIN COWING, Arracan; b. Chesterfield Mass., Dec. 26, 1818; Madison Univ.; ord. Stillwater, N. Y., Aug. 30, 1848; app. 1847; sailed from Boston, Oct. 21, 1848, in the Cato, Capt. Plummer; arrived at Akyab, March 5, 1849; married Miss E. F. Whitehead, Calcutta, Jan. 1851; left Akyab, on account of health, Aug. 9, 1854; arrived in United States, Aug. 18, 1855. 1. Mrs. Laura C. Irish, b. Livonia, N. Y., July 23, 1820; app. 1848; d. Akyab, Nov. 5, 1849, aged 29, debility. 2. Mrs. Emily Francis Whitehead.

MOORE, WILLIAM, Burmah; b. Butler Co., O.; Granville Coll., Covington Inst.; app. July 12, 1847; sailed from Boston, Nov. 3, 1847, in the Cato, Capt. Plummer; returned to United States, on account of health. 1853; resigned, 1854. Mrs. Elizabeth W. Forbes, b. Cincinnati, O.

Morse, Elizabeth S., Delawares; b. Concord, Vt., Aug. 27, 1816; app. Sept. 26, 1842.

Morse, Harriet Hildreth, b. Haverhill, Mass., Oct. 3, 1813; app. Ojibwa mission, Aug. 29, 1842; retired on account of health, Oct. 1844; app. to Siam mission, and sailed for Bangkok, Sept. 13, 1847; arrived at Bangkok, Feb. 18, 1848; left Bangkok, on account of health, for Singapore, Jan. 1855; arrived in United States, Dec. 5, 1855; app. matron of Delaware school, 1856; resigned, Sept. 1859.

Munroe, William C., Hayti; b. Portland, Me.; ord. in New York city, April 2, 1835; app. March 13, 1835; sailed April 6, 1835; arrived at Port au Prince, May 1, 1835; returned to United States, 1837; reëmbarked, June 25, 1837; resigned, Nov. 6, 1837, and mission discontinued. Mrs. M., d. Hayti, Jan. 7, 1838.

Mylne, William, Liberia; b. Scotland; app. Dec. 15, 1834; sailed from New York, July 11, 1835, in the Susan and Elizabeth; returned on account of health, June 16, 1838; resigned, July 1, 1839. Mrs. M., b. near Richmond, Va.; d. in Liberia, Sept. 16, 1835, of fever.

Nisbet, J. R., Sandoway, Arracan; b. Rochester; app. 1851; sailed, Sept. 18, 1852, from Boston, in the Edward, Capt. Colby; arrived, Feb. 2, 1853; resigned, on account of health, 1855. Mrs. Mary C. Serrell, b. London, Eng., 1822; d. Maulmain, July 29, 1853, after confinement.

O'Bryant, Duncan, Cherokees; app. 1823–4; d. Aug. 25, 1834, of fever. Mrs. O'B. d. July 29, 1853.

Oncken, J. G., Germany; b. Varel; app. April 6, 1835; visited United States, May, 1853.

Osgood, Sewall M., Burmah, (printer and preacher); b. Henderson, N. Y., March 2, 1807; ord. Maulmain, Burmah, May 10, 1836; app. March 17, 1834; sailed from Boston, July 3, 1834, in the Cashmere, Capt. Hallett; left Maulmain on account of health, April, 1846; arrived

in United States, Nov. 22, 1846; closed connection with the mission, Oct. 1849; became agent in this country. 1. Mrs. Ethira Brown, b. Verona, N. Y.; d. Maulmain, Oct. 5, 1837, of consumption. 2. Mrs. S. M. Willsey, b. Fairfield, N. Y., Dec. 6, 1814, widow of Rev. Jacob Thomas, late of Assam mission; married at Maulmain, July 19, 1838; d. Wyoming, N. Y., July 13, 1849, aged 35.

Pasco, Cephas, Greece; b. Stafford, Ct., May 4, 1804; Newton Inst.; ord. Providence, R. I., Sept. 8, 1836; app. Aug. 29, 1836; sailed from Boston, Oct. 21, 1836, in the brig Alexandro, Capt. Alexandro; arrived at Patras, Dec. 9; returned to United States, on account of Mrs. P.'s health, Oct. 11, 1839. Mrs. Hephzibah Sullivan, b. Boston, Nov. 25, 1808.

Polke, William, Putawatomies; b. Indiana; app. Feb. 9, 1824; resigned, 1825.

Posey, Humphrey, Cherokees; b. North Carolina; app. Oct. 13, 1817; resigned, 1824.

Potts, Ramsay D., Choctaws; b. Virginia; ord. Washington, Ark., Oct. 8, 1837; app. May 30, 1842; resigned, Dec. 10, 1844.

Powers, Samson, b. Maine; Waterville Coll., Newton Inst; app. and declined.

Pratt, John G., Shawanoes, Delawares; b. Hingham, Mass., Sept. 9, 1814; app. March, 1837; designated at Reading, Mass., March 26, 1837; arrived at Shawanoe, May 11, 1837; returned on account of Mrs. P.'s health, 1839; returned to Shawanoe, Nov. 16, 1840. Mrs. Olivia Evans, b. South Reading, Mass., Aug. 6, 1814.

Price, Jonathan, M. D., Ava, Burmah; b. New Jersey; Princeton Coll., Univ. of Pa.; ord. Philadelphia, March 20, 1821; app. 1818; sailed from Salem, Mass., Sabbath, May 27, 1821, in the Acasta, Capt. Cloutman; arrived at Rangoon, Dec. 13, 1821; left for Ava, by direction of

the king, Aug. 23, 1822; returned to Ava, after the war, May 29, 1826; d. at Sagaing, opposite Ava, on the Irrawadi, Feb. 14, 1828, of consumption. 1. Mrs. P., b. New Jersey, 1818; d. Rangoon, May 2, 1822. 2. Mrs. P., a Burman woman, the fifth Burman who died a Christian.

PURCHASE, LOUISA A., Choctaws; b. Massachusetts; app. June 1, 1826; married R. D. Potts, June 7, 1827; resigned, Dec. 10, 1844.

RANNEY, THOMAS S., Burmah, (printer); b. Bethlehem, Ct., Aug. 22, 1801; app. June 2, 1843; sailed from Boston, Nov. 18, 1843, in the Charles, Capt. Henderson; recalled, July 1, 1856. Mrs. Maria G., b. New York city, Oct. 5, 1808.

RAYNER, SARAH, Cherokees; b. Boston, Mass; app. Oct. 1832; resigned, Oct. 31, 1836.

REED, ALANSON, Siam; b. Chesterfield, Mass., 1807; Hamilton Lit. and Theol. Inst.; app. Aug. 3, 1835; sailed from Boston, Sept. 20, 1835, in the Louvre, Capt. Brown; arrived at Singapore, March 31, 1836; Bangkok, July 1, 1836; d. at Bangkok, Aug. 29, 1837, of dysentery. Mrs. Jane G. Everts, b. Granville, N. Y.; returned to United States, Nov. 28, 1840.

RICE, LUTHER, Burmah; b. Northboro', Mass., 1783; Williams Col., Andover Theol. Sem.; ord. Salem, Mass., Feb. 6. 1812; sailed from Philadelphia, in the Harmony, Capt. Brown, Feb. 18, 1812; baptized at Calcutta, Nov. 1, 1812, by Mr. Ward; March, 1813, returned to America, as agent to awaken missionary spirit in the churches; app. May 25, 1814; d. Edgefield District, S. C., Sept. 25, 1836, aged 54.

RICE, MARY, Ojibwas; b. Boston, Mass.; app. Aug. 9, 1830; resigned, July 16, 1839.

ROBERTS, ISSACHAR JACOB, China; b. Sumner Co., Tenn., Feb. 17, 1802; Furman Inst., S. C.; ord. Shelbyville, Tenn., April 27, 1827; app. Sept. 6, 1841; sailed previously, April 5, 1836, in the ship Merchant; connection closed, Jan. 1, 1846.

ROBERTS, THOMAS, Cherokees; b. Great Valley, Pa.; app. July 24, 1821; resigned, April, 1824.

ROLLIN, D. B., Shawanoes; b. Monroe Co., N. Y.; ord. Cincinnati, O., 1834; app. Sept. 8, 1834; arrived at Shawanoe, Nov. 5, 1836; d. Commerce, Mich., May 12, 1839. Mrs. R., b. Monroe Co., N. Y.

ROSE, A. TAYLOR, Arracan, Burmah; Hamilton Lit. and Theol. Inst.; app. Oct. 1851; sailed from Boston, Jan. 17, 1853, in the Springbok, Capt. Hurd; left Akyab, 1854; Government school teacher till 1861; resumed mission work in Rangoon, 1862. 1. Mrs. Mary Carroll Campbell, b. Hamilton, N. Y.; d. Akyab, Oct. 21, 1853, of cholera. 2. Mrs. Brayton, daughter of Rev. D. L. Brayton.

ROWE, CHARLOTTE WHITE, Burmah; b. Pa.; app. June 14, 1815; closed connection, Dec. 1816.

SATTERLEE, ALFRED BROWN, Arracan; b. Sheldon, N. Y., Oct. 26, 1823; Brown University, Rochester Theol. Sem.; app. 1853; ord. Providence, R. I., Oct. 8, 1854; sailed from Boston, Oct. 15, 1854; in the Isaiah Crowell; arrived at Rangoon, April 29, 1855; Akyab, Sept. 1855; d. at Akyab, July 1, 1856, of cholera, aged 32. Mrs. Sallie Ann S., b. Lisle, N. Y., Jan. 16, 1828; embarked for United States, Aug. 1856; d. at sea, Nov. 4, 1856, aged 28.

SAWTELLE, HENRY A., China; b. Sidney, Me., 1833; Waterville Col., Newton Inst.; app. July 19, 1859; sailed from New York, Oct. 5, 1859, in the Northern Light, *via* California; he had been pastor at Limerick, Me.; left Hongkong on account of health, Sept. 1861, for California; resigned, Jan. 24, 1863. Mrs. S.

SCOTT, EDWARD PAYSON, Assam; b. Greensboro', Vt., 1832; Knox Coll., Ill., Hamilton Lit. and Theol. Inst.; app. May 8, 1860; sailed from Boston, in the Art Union, June 9, 1862; arrived at Nowgong, Nov. 1862. Mrs. S.

SCOTT, JACOB R., France; b. Boston, Mass.; Brown Univ.,

Newton Inst.; pastor at Portland, Me.; app. 1852; declined the appointment.

SEARS, BENJAMIN, Putawatomies; b. Meredith, N. Y.; app. Nov. 1822; declined appointment.

SEARS, JOHN, Putawatomies; b. New York; app. Jan. 17, 1822; resigned, Feb. 2, 1823.

SHELDON, DAVID NEWTON, France; b. Suffield, Conn., 1807; Williams Coll., Newton Inst.; pastor at Halifax, N. S.; app. July 6, 1835; sailed from New York, Nov. 1835; arrived at Paris, Nov. 24, 1835; Douai, April, 1839; returned, Nov. 18, 1839; resigned. Mrs. Rachel N. Ripley, b. Boston, Dec. 1810.

SHERMER, H. B., Africa; b. Philadelphia; Rochester University; app. 1851; sailed from Norfolk, Va., Nov. 27, 1852, in the Linda Stewart, Capt. Stemmer; returned on account of health, 1853; resigned, Jan. 1854. Mrs. Mary Jane L., b. Poultneyville, N. Y., Jan. 6, 1832; d. Bexley, Africa, Sept. 23, 1853, of dysentery.

SHUCK, JOHN LEWIS, China; b. Alexandria, D. C., Sept. 4, 1812; Virginia Baptist Seminary; app. May 4, 1835; sailed from Boston, Sept. 20, 1835, in the Louvre, Capt. Brown; arrived at Amherst, Feb. 20, 1836; Singapore, March 31, 1836; Macao, Sept. 17, 1836; removed to Hongkong, March 16, 1842; Canton, April 3, 1844; returned to United States, and arrived at New York, Feb. 17, 1845; resigned connection, and was honorably dismissed, April, 1846; became missionary of the Southern Baptist Convention, 1846; was a missionary to the Chinese in California; d. Barnwell C. H., S. C., Oct. 1863, aged 51. Mrs. Henrietta Hall, b. Kilmarnock, Va., Oct. 28, 1817; baptized, Sept. 2, 1831; married, Sept. 8, 1835; d. Hongkong, Nov. 27, 1844, aged 27.

SIMMERWELL, F. GOODRICH, Putawatomies; app. Feb. 9, 1824; resigned, April 8, 1844.

SIMMERWELL, ROBERT, Putawatomies; b. Blockley, Pa.;

app. April 30, 1825; resigned and mission discontinued, April 8, 1844. Mrs. S.

SIMONS, THOMAS, Maulmain, Prome, Burmah; b. Wales, Great Britain, July 15, 1801; Newton Theol. Inst.; ord. Augusta, Ga., Dec. 18, 1831; app. March 7, 1831; sailed from Boston, June 29, 1832, in ship Fénelon, Capt. Green; arrived at Calcutta, Oct. 19, 1832; Maulmain, Jan. 1, 1833; Akyab, March 20, 1835; returned to United States, May 14, 1846; sailed the second time, Nov. 3, 1847; arrived at Calcutta, March 18, 1848; Maulmain, April 19, 1848; removed to Prome, Feb. 1854. 1. Mrs. Caroline J. Harrington, b. Brookfield, Mass., Oct. 28, 1811; d. May 1, 1843, near Telicherry, consumption. 2. Mrs. Lydia Lillybridge, b. Turin, N. Y., May 31, 1817; married, May 13, 1851.

SKINNER, BENJAMIN RUSH, Africa; b. Killingworth, Conn., Jan. 7, 1803; Hamilton Lit. and Theol. Inst.; ord. New Ipswich, N. H., Nov. 19, 1827; app. Jan. 11, 1830; sailed from Norfolk, Va., Oct. 12, 1830; arrived at Monrovia, Dec. 4, 1830; d. March 5, 1831, buried at sea. Mrs. Eliza Reed, b. Killingworth, Conn.; d. Monrovia, Jan. 13, 1813, after confinement.

SLAFTER, CORODEN H., Siam; b. Norwich, Vt., Jan. 31, 1811; Hamilton Lit. and Theol. Inst.; app. Aug. 6, 1838; sailed from Boston, Dec. 1838; arrived at Singapore, June 13, 1839; Bangkok, Aug. 22, 1839; d. April 7, 1840, dysentery. Mrs. Maria Maine, b. Oxford, N. Y., Nov. 1843; dismissed, and married Capt. Donald Brown, and lastly married Dr. Dean, and sailed the second time for Bangkok, Aug. 13, 1864.

SLATER, LEONARD, Putawatomies; b. Worcester, Mass.; app. June 1, 1826; arrived at Carey Station, Sept. 27, 1826; resigned, 1853; app. Shawanoes, 1856. Mrs. Mary A., b. Worcester, Mass.; d. June 24, 1850, aged 51, fever; missionary 24 years.

SMEDLEY, JOSEPH, Choctaws; b. Pennsylvania; app. 1834; resigned, 1835. Mrs. S., b. Pennsylvania; d. July, 1835.

SMITH, DANIEL APPLETON WHITE, Rangoon, Burmah; b. Waterville, Me., June 19, 1840; bap. at Newton, Mass., Aug. 1, 1852; Harvard Coll., Newton Inst.; ord. Newton Centre, July 26, 1863; app. Feb. 3, 1863; sailed from New York, Oct. 3, in City of Washington; Liverpool, Nov. 11, 1863, in the Pembroke Castle; arrived at Calcutta, March 12, 1864; Rangoon, March 22, 1864. Mrs. Sarah L. Stevens, b. Maulmain, Burmah.

SMITH, SAMUEL J., Siam, b. Cananore, Hindostan; Madison Univ.; ord. Philadelphia, Sept. 18, 1848; app. 1848; sailed from New York, Oct. 9, 1848; arrived at Bangkok, June 22, 1849. Mrs. Sarah Sleeper Jones, widow of Dr. Jones, Bangkok; b. Guilford, N. H., May 17, 1812.

SNYDER, ABRAHAM, b. Ohio; Granville Coll., Newton Inst.; app. 1834; declined app.

STANNARD, AMANDA W., Putawatomies; b. Dorset, Vt.; app. Jan. 11, 1830; resigned, Feb. 7, 1831.

STEVENS, EDWARD ABIEL, Burmah; b. Liberty Co., Ga., Jan. 23, 1814; Brown Univ., Newton Inst.; ord. Ruckersville, Ga., May 6, 1837; app. June 27, 1836; sailed from Boston, Oct. 28, 1837, in the Rosabella, Capt. Green; arrived at Maulmain, Feb. 15, 1838; sailed the second time for Boston, Oct. 2, 1856, in the William Wirt; arrived at Rangoon, March, 1857. Mrs. Elizabeth L. Haven, b. Boston, Mass., Nov. 12, 1816; returned the second time to United States, July, 1863.

STILSON, LYMAN, Maulmain, Burmah; b. Meredith, N. Y., 1805; app. Oct. 3, 1836; sailed from Boston in bark Rosabella, Capt. Green, Oct. 28, 1837; arrived at Maulmain, Feb. 15, 1838; retired from the mission on account of health, Dec. 23, 1851; arrived at New York, June 29, 1852. Mrs. Lucretia Brownson, b. Franklin, N. Y.; d. Maulmain, Aug. 14, 1851, aged about 37.

STODDARD, ISSACHAR J., Assam; Hamilton Lit. and Theol. Inst.; app. June 28, 1847; sailed from Boston, Nov. 3, 1847, in the Cato, Capt. Plummer; returned on account

of health, Dec. 1855; arrived at New York, July 3, 1856. Mrs. Drusilla Allen, b. Collins, N. Y.

STURGIS, COLUMBUS F., Cherokees; b. Georgia; ord. Augusta, Ga., March 8, 1835; app. Dec. 15, 1834; resigned, Dec. 1855.

TALBOT, SAMSON, b. Illinois; Granville Coll., Newton Inst.; app. 1854; detained in United States; became President of Granville Coll. 1863.

TAYLOR, LUCY H., Creeks; b. Waterville, N. Y.; app. Oct. 8, 1836; resigned, Dec. 31, 1838.

TEAGUE, COLIN, Africa; b. Richmond, Va.; app. May 1, 1819.

TELFORD, ROBERT, Bangkok, Swatow, China; Rochester; app. 1852; arrived at Bangkok, June 24, 1854; returned to United States on account of Mrs. T.'s health, Aug. 1864. Mrs. T.

THOMAS, BENJAMIN C., Tavoy, Henthada, Burmah; b. Massachusetts; Brown Univ., Newton Inst.; app. 1849; sailed from Boston, Oct. 15, in the Soldan, Capt. Plummer; arrived at Tavoy, May 1, 1851, Henthada, Oct. 1854; had a school of native preachers, 1856. Mrs. Charlotte Bacheller, b. Boston, Mass.

THOMAS, JACOB, Assam; b. Elbridge, N. Y.; Hamilton Lit. and Theol. Inst.; app. April 29, 1836; sailed from Boston, Oct. 17, 1836, in the Rosabella, Capt. Green; d. July 7, 1837; killed by a falling tree on the Brahmaputra River, near Sadiya, July 7, 1837. Mrs. Sarah Maria Willsey, b. Willseyville, N. Y.; became the wife of Rev. S. M. Osgood.

THOMPSON, SUSAN, Shawanoes; app. teacher, Aug. 7, 1828; resigned, 1831.

THURSTON, PETER O., app. March 14, 1823.

TOLMAN, CYRUS FISHER, Assam; b. Sandwich, Ill., 1833; Hamilton Lit. and Theol. Inst.; ord. New York city, Oct. 20, 1858; app. Sept. 17, 1858; sailed from Boston, in the Granite State, Nov. 1858; arrived at Nowgong, May

25, 1859; undertook tour of exploration on the Mikir Hills, Dec. 1859; left Nowgong on account of health, June, 1861, and settled in the United States. Mrs. Bronson, b. Nowgong, Assam; arrived in United States, 1862.

TUCKER, EBER, Creeks; b. Canaan, N. Y.; app. Nov. 13, 1843; resigned, April 7, 1845.

UPHAM, HERVEY, Cherokees, (printer); b. Salem, Mass., Dec. 10, 1820, app. June 2, 1843; resigned, 1851. Mrs. E. O. Newell, b. Saugus, Mass., Jan. 22, 1820.

UPHAM, WILLARD PEALE, Cherokees; b. Salem, Mass., Oct. 15, 1818; ord. Oct. 13, 1844; app. April 10, 1843; taught Government school; resigned, Feb. 1861. Mrs. R. E. Warren, b. Lynnfield, Mass., June 24, 1822. Mr. U. performed 18 years' service.

VAN HUSEN, STEPHEN, Teloogoos; b. Catskill, N. Y., Dec. 5, 1812; Hamilton Lit. and Theol. Inst.; ord. Aug. 29, 1839; app. Aug. 23, 1838; sailed, Oct. 22, 1839, in the Dalmatia, Capt. Winsor; arrived at Nellore, March 21, 1840; returned on account of health, Oct. 1, 1845; d. Brattleboro', Vt., Dec. 13, 1854. Mrs. Joanna Brown, b. Lima, N. Y., March 10, 1811.

VAN METER HENRY L., Bassein; b. Philadelphia, Pa., Sept. 21, 1824; Univ. Pa. and Hamilton Lit. and Theol. Inst.; ord. Philadelphia, Sept. 28, 1848; app. 1848; sailed from Boston, Oct. 21, 1848, in the Cato. Mrs. Louisa Hooker, b. Irondequoit, N. Y., April 19, 1825.

VINTON, JUSTUS H., Burmah; b. Willington, Conn., 1806; Hamilton Lit. and Theol. Inst.; ord. Willington, Conn., June, 1834; app. Sept. 10, 1832; sailed from Boston, July 3, 1834, in the Cashmere, Capt. Hallett; returned to United States, March 21, 1848; reëmbarked, July 25, 1850; d. March 31, 1858, fever. Mrs. Calista Holman, b. Union, Conn., 1809.

VINTON, MIRANDA, became Rev. Mrs. Norman Harris, which see.

WADE, JONATHAN, Burmah; b. Otsego, N. Y., Dec. 10, 1798; Hamilton Lit. and Theol. Inst.; ord. Broadalbin, N. Y., Feb. 13, 1823; app. May, 1823; designated at Utica, N. Y., June 11, 1823; sailed from Boston, June 22, 1823, in the Edward Newton, Capt. Bertody; arrived at Calcutta, Oct. 19, 1823; Rangoon, Dec. 5, 1823; left during the Burmese war and resided at Doorgapore, five miles from Calcutta; returned to Amherst, Nov. 23, 1826; arrived at Rangoon, Feb. 26, 1830; Maulmain, July, 1830; made a tour up the Gying, June 25, 1831; left Maulmain for Calcutta on account of Mrs. W.'s health, June, 1831; returned to United States, May 11, 1833; arrived at Amherst, returning, Dec. 6, 1834; visited Ya, Nov. 19, 1836; went to Maulmain on account of health, 1844; arrived in Boston, July 31, 1848; sailed from Boston in the Washington Allston, Capt. Richardson, July 25, 1850; arrived at Maulmain, Jan. 22, 1851, where he has since remained. Mrs. Deborah B. Lapham, b. Nelson, N. Y., Jan. 10, 1801.

WALDO, S. EMILY, Greece; b. Charlestown, Mass., Nov. 30, 1819; app. Jan. 30, 1843; resigned, 1848; became Mrs. York.

WALTON, MARY, Putawatomies; became Mrs. Ira D. Blanchard.

WARD, WILLIAM, Assam; Madison Univ.; app. 1849; sailed from Boston, July 25, 1850, in the Washington Allston, Capt. Richardson; arrived at Gowahati, April 29, 1851; returned to United States on account of Mrs. W.'s health, Nov. 17, 1857; reëmbarked, June, 1860; arrived at Sibsagor, Dec. 10, 1860. 1. Mrs. Cordelia S., b. Erieville, N. Y., Sept. 12, 1824; d. Wellsville, N. Y., Nov. 1, 1859, heart disease. 2. Mrs. Susan R., formerly Mrs. Judson Benjamin, b. Belchertown, Mass., Feb. 5, 1822.

WARING, COLSTON M., Africa; b. Petersburg, Va.; app. May 6, 1820; d. Aug. 13, 1834, aged 42.

WARREN, RIZPAH, Africa; b. Boston; app. Dec. 3, 1838;

sailed from New York in the Sarah Elizabeth, July 27, 1839; became Mrs. Crocker; resigned, Aug. 28, 1840.

WATROUS, GEORGE POMEROY, Shwaygyeen, Burmah; b. Chester, Conn., Jan. 10, 1825; Madison Univ.; ord. Chester, Conn., Sept. 6, 1854; app. 1853; sailed from Boston in the Isaiah Crowell, Oct. 15, 1854; arrived at Shwaygyeen, Oct. 3, 1855; returned to the United States on account of health, 1860. Mrs. Prudence M. K., b. Smithboro', N. Y., Oct. 24, 1831.

WEBB, ABNER P., Burmah; b. Watertown, N. Y.; Hamilton Lit. and Theol. Inst; ord. Smithville, N. Y., 1832; app. July 11, 1831; sailed from Boston in the Corvo; arrived at Calcutta, May 4, 1833, Maulmain, June 16, 1833, Rangoon, Feb. 19, 1834; returned on account of Mrs. W.'s health, March 24, 1838. Mrs. Catharine S. Watson, b. Charlestown, Mass.

WEBSTER, ABIGAIL, Shawanoes; b. Lowell, Mass.; app. Oct. 5, 1840; resigned, Dec. 1, 1842.

WHEELOCK, EDWARD WILLARD, Burmah; b. Boston, Mass., July 17, 1796; app. May 16, 1817; sailed from Boston, Nov. 16, 1817, in the Independence, Capt. Bangs; arrived at Calcutta, April 15, 1818, Rangoon, Sept. 19, 1818; drowned on passage from Rangoon to Calcutta, Aug. 20, 1819. Mrs. Eliza H. Newman, b. Boston, April 3, 1798; bap. 1813; married Nov. 9, 1817; married a second time, Dec. 15, 1820, to Mr. David Jones, who died Jan. 7, 1830. Mrs. J. embarked for United States in the Corvo, Capt. Spaulding, Feb. 17, 1831; d. at sea, aged 33.

WHITAKER, DANIEL, Burmah; b. Downs, N. J., Nov. 17, 1822; Madison Univ., Rochester; ord. Rochester, N. Y., Sept. 8, 1852; app. 1851; sailed from Boston in the Springbok, Capt. Hurd, Jan. 17, 1853; joined the Maulmain Karen Mission; transferred to Toungoo, July, 1856; d. Maulmain, Aug. 18, 1857. Mrs. Mary E. Bennett, b. Calcutta, Nov. 1, 1829.

WHITE, CHARLOTTE H., Burmah; b. Pennsylvania; app. June 14, 1815; resigned, 1816. Soon after arriving at Calcutta, married Rev. Joshua Rowe, of Dijah, three hundred miles from Serampore; transferred to English Baptist Mission; widowed Oct. 11, 1823; returned to United States.

WHITING, SAMUEL MELLEN, Assam; b. Sutton, Mass., June 25, 1825; Trinity College, Conn., Newton Inst.; ord. Hartford, Conn., May 8, 1850; app. 1849; sailed July 25, 1850, from Boston, in the Washington Allston, Capt. Richardson; arrived at Gowahati, April 29, 1851; Sibsagor, June, 1851; returned to United States, June, 1861. Mrs. Elizabeth Flint, b. Hartford, Conn., May 8, 1823.

WILLARD, ERASTUS, France, Ottawas; b. Lancaster, Mass., July 4, 1800; Waterville College, Newton Inst.; ord. pastor, Grafton, Vt., Oct. 30, 1833; app. to France, Aug. 3, 1835; sailed from New York, Oct. 23, 1835; arr. at Paris, Nov. 24, 1835; removed to Douai, June, 1836, to establish a mission school; returned to United States, Dec. 6, 1844; reëmbarked for Douai, May 16, 1846; removed to Paris, Oct. 1853; arrived at New York, Sept. 11, 1856, and dissolved connection with the French mission. Appointed to the Ottawas, in 1857; arrived, May 20, 1857; resigned, 1859. 1. Mrs. Sarah Clarke, b. Rockingham, Vt., Nov. 12, 1800; d. Douai, Oct. 4, 1844, consumption. 2. Mrs. Caroline Morse, b. Machias, Me., May 4, 1809.

WILMARTH, ISAAC M., France; b. Deerfield, N. Y., Oct. 27, 1804; Hamilton College, Newton Inst.; ord. New York, April 30, 1834; app. Sept. 2, 1833; sailed from New York, May 1, 1834, in the Utica, Capt. Depyster; returned to United States on account of health, Aug. 10, 1837; arrived at New York, Sept. 15, 1837, and connection closed. Mrs. Harriet Willard, b. Rockingham, Vt., March 13, 1807.

WILSON, CHARLES G., Shawanoes; ord. Lower Dublin, Pa., June 7, 1832.

WILSON, JOSEPH, Shawanoes.

WINSLOW, SUSAN JENCKES, Burmah; b. Marshpee, Mass.; app. Dec. 1838; declined the appointment.

WRIGHT, H. E. T., Miss, Burmah; b. Nelson, N. H., Sept. 21, 1820; app. 1849; arr. at Maulmain, March 18, 1850; returned to United States on account of health, June 29, 1852.

The following summaries, including the general facts relating to the *personnel* of our missionary work, may fitly conclude these notices: —

Number of Missionaries appointed	192
" of Female Assistants appointed	194
" of Missionaries appointed who never served	19
" of Female Assistants appointed who never served	4
" of Missionaries deceased	44
" of Female Assistants deceased	58
" of Missionaries deceased in the service	33
" of Female Assistants deceased in the service	48

MISSIONARIES APPOINTED TO		FEMALE ASSISTANTS APPOINTED TO	
Burmah	46	Burmah	57
Arracan	9	Arracan	9
Assam	13	Assam	14
China	15	China	12
Siam	9	Siam	15
Teloogoos	4	Teloogoos	4
Greece	5	Greece	6
Africa	11	Africa	10
France	5	France	4
Indians	54	Indians	52
Hayti	1		

INSTITUTIONS WHERE MISSIONARIES HAVE STUDIED.

Acadia College	1	Harvard	2
Amherst	3	Knox College, Illinois	1
Andover	4	Newton Theological Institution	37
Brown	16	Princeton College	1
Columbia	1	University of Rochester	9
Covington	2	Trinity College, Connecticut	1
Furman Theological Institute	1	University of Pennsylvania	1
Germantown Collegiate Institute	1	Virginia Baptist Seminary	2
Granville	5	Waterville	10
Hamilton College	2	Williams	3
Madison University	47	Yale	1

NATIVITY OF MISSIONARIES AND ASSISTANT MISSIONARIES.

	MALES.	FEMALES.	TOTAL.		MALES.	FEMALES.	TOTAL.
Maine,	11	6	17	Alabama,	1		1
N. Hamp.,	6	8	14	Tennessee,	1		1
Vermont,	9	8	17	Kentucky,	1		1
Mass.,	31	51	82	Ohio,	13	3	16
R. Island,	3	4	7	Indiana,	3	2	5
Conn.,	9	8	17	Illinois,	2		2
N. York,	32	49	81	Michigan,	1	1	2
N. Jersey,	3	1	4	Canada,	3		3
Penn.,	11	10	21	Cape Breton,	1		1
Dist. Col.,	1		1	England,	7	4	11
Virginia,	6	3	9	Scotland,	1	1	2
N. Carolina,	1		1	India,	1	2	3
S. Carolina,	1	1	2	Burmah,	2	2	4
Georgia,	4		4	Not stated,	21	26	47

MISSIONARIES APPOINTED WHO NEVER SERVED.

NAMES.	DATE OF APPOINTMENT.	FIELD OF LABOR DESIGNED.
*Asa Bennett,	September 6, 1841,	Burmah.
William T. Biddle,	1850,	Burmah.
Victor S. Blair,	March 4, 1830,	Burmah (printer).
James R. Boise,	July 31, 1843,	China.
John B. Cook,	June 3, 1833,	Siam.
William Crowell,	July 2, 1838,	Greece.
D. W. Elmore,	March 4, 1833,	Putawatomies.
Samuel W. Field,	April 1, 1830,	Assam.
Thomas W. Greer,	1847,	Arracan.
*Jesse R. Hampson,	May 15, 1837,	Burmah.
*George Kallock,	May 26, 1831,	Putawatomies.
Robert B. Loomis,	printer, 1854,	Burmah.
Samson Powers,	1846,	Ojibwas.
Jacob R. Scott,	1853,	France.
Abraham Snyder,	1853,	
Samson Talbot,	1854,	
Peter Thurston,	March 14, 1823,	Putawatomies.

FEMALE ASSISTANTS.

Susan L. Huntington Cook,	May 6, 1833,	Siam.
*Emma P. Douglass,	1851,	Burmah.
Rebecca B. Kallock,	May 26, 1831,	Putawatomies.
Susan Jenckes Winslow,	December 3, 1838,	Burmah.

* Died under appointment.

DOMESTIC MISSIONARIES UNDER THE CONVENTION.

NAMES.	BIRTH PLACE AND DATE.	APPOINTMENT.	END OF SERVICE.
James A. Ranaldson,	Louisiana.	May 16, 1817.	1818.
John M. Peck,	Litchfield, Conn., 1789.	" 17, "	May 6, 1820.
James E. Welch,	Fayette Co., Ky., February 28, 1789.	" " "	" " "
Samuel Eastman,	New York.	July 10, 1818.	Dec. 6, 1819.
John Kerr,	Virginia.	March 5, 1821.	1821.
Peter Chase,	Vermont.	April 26, "	"
Adiel Sherwood,	Georgia.	" 27, "	"
William B. Johnson,	South Carolina.	" " "	"
John Purify,	Wake Co., N. Carolina.	" " "	"
George Evans,	S. Reading, Mass., September 26, 1784.	" " "	"
David Jones,	New Jersey.	May 7, "	"
Jeremiah Burns,	Alabama.	June 11, "	"
Elisha Andrews,	Massachusetts.	" " "	"
J. C. Harrison,	Virginia.	August 1, "	January 1, 1822.
Nathan Harned,	Virginia.	" "	November, 1821.
Josiah Crudup,	Wake Co., N. Carolina.	April 27, 1822.	1822.

USE OF THE PRESS IN THE MISSIONS.

USE OF THE PRESS IN THE MISSIONS.

THE present seems a fitting occasion to recall and place in a form convenient for reference some of the more prominent facts connected with the printing and publishing departments.

BURMAH.

Printers, Stereotypers, Engravers, &c. — The following named persons have been employed in these several capacities, reaching Burmah at the times specified: G. H. Hough, 1816; C. Bennett, 1830 (January); O. T. Cutter, 1832 (early); R. B. Hancock, 1832 (late); S. M. Osgood, 1834; L. Stilson, 1839; J. H. Chandler, 1841; T. S. Ranney, 1843. Several of these devoted much time to general missionary work, such as preaching, teaching, and tract distribution. Mr. Hough left the service in 1827 or 1828. Mr. Cutter was transferred to the Assam Mission in 1835, where he labored till 1852. Mr. Chandler was transferred to the Siam Mission in 1845, and held his connection with the Union till 1856. Mr. Hancock returned to this country in 1838, and was followed, in 1846, by Mr. Osgood, and, in 1851, by Mr. Stilson. In 1855 Mr. Ranney's connection with the Union closed, when he set up a private printing establishment at Rangoon. From this statement it appears, that, for several years past, only one mission-printer, Mr. Bennett, has been employed by the Union in Burmah, and that his term of service has extended through full thirty-four years. It is a remarkable fact that all of the above-named persons are, so far as is known, still living, having rendered

to the Missions an aggregate of one hundred and twenty-two years of service, an average of more than fifteen years to the man.

Presses. — The first printing-press used in the Mission was a present from the English Baptist Mission at Serampore. This was set up at Rangoon, by Mr. Hough, and on it were printed, before the war, many tracts and parts of Scripture in Burmese, prepared by Mr. Judson. When the war opened, we find this press was removed to Calcutta, where, with other matter, a Burmese Dictionary was printed under the supervision of Mr. Wade, most of it having previously been put in manuscript by Mr. Judson. At the restoration of peace and the resumption of missionary work, the station at Maulmain was opened, which became and for a long time remained the chief seat of printing operations. Mr. Bennett, in 1830, took with him to this station the first press sent from this country. This was followed by another, in 1832, in the hands of Mr. Cutter, the gift of the Oliver Street Baptist Church, in New York; and, towards the close of the same year, by two others, in charge of Mr. Hancock, one presented by Rev. Ebenezer Loomis, of New York city, the other the gift of Jonathan Carleton, Esq., of Boston. To these others were speedily added, and the Report for 1837 informs us that the Board then had eleven presses in full operation, with fonts of type in fourteen different languages. This statement included the presses in Assam and Siam, with one or more among the American Indians.

In 1837, the progress of the Gospel had been so remarkable among the Karens of Tavoy and Mergui, and the demand for reading-matter in those provinces was so great, that it was deemed advisable to set up a separate establishment in that quarter, and Mr. Bennett accordingly located himself, with a press, in the town of Tavoy. This establishment was carried on for more than fifteen years, when it became merged in the one at Maulmain, under the supervision of Mr. Ben-

nett, — an arrangement that was consummated in 1855. In 1862 the whole was removed to Rangoon, now the most commanding social and commercial position in Burmah. For about nine months, in 1833–34, Mr. Cutter seems to have been located, with a press, at Ava.

Works printed. — These have consisted of tracts and books of a religious character: some prepared by the missionaries, with special reference to the wants of the population; others, of known excellence, translated from the English; parts of Scripture, comprising separate books of the Old and New Testaments, which were soon followed, in different languages, by the New Testament, and not long after, the Holy Bible complete. To these were added dictionaries and grammars for the use of the missionaries, and a variety of school-books for the instruction of native children and youth, which, together with miscellaneous works, form no mean array of literature. A monthly periodical, in Karen, called the "Morning Star," was commenced at Tavoy, in September, 1842, and, the following January, the "Religious Herald," in Burmese, was started at Maulmain. Both, with some modifications, have been kept up till the present time.

Amount of Matter printed. — No sooner did Mr. Bennett reach Maulmain, in January, 1830, than he set himself to meet the urgent demand for tracts and parts of Scripture. As showing the rate at which work was executed, we give the following figures.

From March, 1832, to the end of December, of that year, 3,840,000 pages were printed.

	Pages.
In 1833,	5,272,000
" 1834,	3,403,000
" 1835,	8,268,600
" 1836,	15,588,000
" 1837,	17,726,000
" 1838,	8,124,000
" 1839,	6,914,800
" 1840,	5,808,000
" 1841,	none
" 1842,	1,090,800

At Tavoy, during part of the same period, the press turned off matter at the following rates: —

	Pages.
In 1837,	3,276,000
" 1838,	1,642,666
" 1839–40,	2,876,000
" 1840–41,	1,809,000

The above shows that the whole amount printed in 1837 was 21,002,000 pages, the largest of any one year previous to 1840. Since that date, the largest amount of any one year was in 1861–62, when it reached 8,132,000; next to that was 1847, when it amounted to 7,265,250. In 1844 and 1845 the sum total did not reach a million of pages annually, at both Tavoy and Maulmain.

According to the best figures we have been able to find, the whole number of pages printed in Burmah, from 1830 to the end of 1863, was 164,208,137. This is below the truth, for in those few instances where the reports are defective, our estimates have been moderate.

Issues from the Depository. — From the Reports it is manifest that for the first few years the demand for books and tracts was so great that the issues from the Depository very nearly kept pace with the matter printed. Before long, however, the demand fell off, and with it the amount issued, till there came to be a marked difference between the former and the latter. The issues at Maulmain were: —

	Pages.
In 1834,	2,514,456
" 1835,	2,713,456
" 1836,	10,380,956
" 1837,	5,263,568
" 1838,	2,048,284
" 1839,	1,399,176
" 1840,	1,540,968

In no subsequent year, for ten years, did the issues reach 2,000,000, till 1850, when they amounted to 2,036,022. Comparing this statement with that given above, of matter printed, it will be seen that, for the years named, the amount of issues was less, by 39,971,096, than the amount printed;

and in this fact we find a good reason why the presses at Maulmain stood still, in 1841, as we find they did.

The statement of issues at Tavoy, though more gratifying than this, yet shows, for the whole time the press was located there, an excess of printed matter over issues of 6,534,472; the figures standing thus, — printed, 20,933,800; issued, 14,399,328. The sum total of issues from both Maulmain and Tavoy, from 1830, to October, 1863, were 113,396,468; which, being deducted from the whole number of pages printed for the period, viz., 164,208,137, leaves 50,811,669 pages still remaining in the Depository.

For the last ten years an earnest effort has been made by the Superintendent of the Press to work off the stock of printed matter on hand; and we observe that the issues for this period have exceeded, by more than 10,000,000 of pages, all that have come from the press.

Printing and Distribution of Scriptures. — From the general view given above we turn to some facts with reference to the printing and circulation of the Scriptures.

According to the best data at command, we find that of the whole amount printed in Burmah, since 1830, 63,625,700 pages were of Scriptures, a very large part being single books of the Old and New Testaments, and even smaller portions, as "The Sermon on the Mount," "Miracles," "Life of Christ," &c., in which the language of the Bible is preserved.

In 1832 an edition of 3000 copies, octavo, of the entire Burmese New Testament was carried through the press; and by the end of 1838 we find that the printing of the Old Testament was complete, in an edition of 2000 copies, in three volumes, uniform in size with the New Testament just named, making the Bible entire in four volumes. It will be recollected that the translation of the Bible was finished by Mr. Judson, in January, 1834. In 1837 an edition of 10,000 copies, octavo, 652 pages, of the Burmese New Testament, was executed; and in 1840 the whole Bible in

Burmese, quarto, 1200 pages, 5000 copies, was finished. Large numbers of the quarto Bibles are still in the Depository at Rangoon, and *there never has been a time when* the "Epitome of Scripture," "Sermon on the Mount," "Life of Christ," "Pentateuch and Hebrews," or some such "portions of Scripture," could not be had for circulation. There has been for some years past, it would seem, a call for the New Testament, with notes in Burmese, and we notice several times in the Reports, since 1854, that preparations were in progress to issue a new edition. For some reason it has not appeared. The whole number of pages of Scripture, in Burmese, including Bibles, Testaments, and parts of Scripture, is 38,096,800.

Portions of Scripture in the Peguan language were printed as early as 1837. "The Life of Christ" came from the press that year, and was followed in subsequent years by "Epitome of the Old Testament," "Digest of Scripture," and most of the Epistles; and, in 1847, by the New Testament complete in an octavo edition of 3000 copies. A second edition of 3000 copies of the "Digest" appeared in 1856–57, making in all, 4,972,000 pages in Peguan.

The Sermon on the Mount, in Sgau-Karen, was printed as early as 1837. This was followed by "Epitome," Matthew, Mark, Luke, and John, Acts, and most of the Epistles, in separate covers, till 1843, when the whole New Testament came from the press in an edition of 2000 copies. Another edition of 4000 copies appeared in 1851, a third of 2000 in 1857, and a fourth of 5000 in 1861. The Old Testament was completed in an edition of 2000 copies, octavo, in 1853, various parts of the same having been previously printed and bound separately. The whole number of pages in Sgau-Karen is 17,169,000.

In Pwo-Karen 1,099,900 pages of Scripture have been printed, comprising the Gospels, Acts of the Apostles, and all the Epistles, with Revelations, done up in separate books.

Parts of the New Testament, with Psalms, Genesis, and

Exodus, have also been printed in the Bghai-Karen, amounting in all to 2,288,000 pages.

The summary of Scriptures printed in Burmah stands thus: —

	Pages.
In Burmese,	38,096,800
" Peguan,	4,972,000
" Sgau-Karen,	17,169,000
" Pwo-Karen,	1,094,900
" Bghai-Karen,	2,288,000
Total,	63,620,700

According to the best estimate we are able to make, the Burmese pages, taken together, are equivalent to the octavo form, while the Peguan and Karen would equal the duodecimo form.

From the last statement rendered by the Superintendent, Mr. Bennett, it appears that the issues of Scripture from the Depository for two years previous to September 30th, 1863, were 3,223,056, while at that date 8,764,482 pages were still remaining in the Depository.

It seems proper in this place to bring forward certain other facts, which, seen in their relation to each other, will aid the men of this generation to a better understanding of the whole subject, especially as it relates to the printing and distribution of the Scriptures in Burmah. From the foregoing figures it is plain that a great work was done at Maulmain, from 1830 to 1840, in the way of printing the Burmese Scriptures. This work must have been executed with an earnest purpose on the part of missionaries, both translators and printers; and, we may presume, with a purpose no less earnest on the part of the friends of Missions in this country, including the members and officers of the Board and of the Convention.

As showing the spirit of those times, we reproduce here an extract from the Report of the Board for 1830. After stating that Mr. Bennett had probably reached Burmah and commenced his work, that document goes on to say: — "Considering the power of the press, and the influence it is des-

tined to exert in enlightening the heathen, and considering also the magnitude of their responsibility in relation to the perishing millions of Burmah, the Board have recently appointed a second printer. In doing this they have been actuated, they trust, by motives which all their brethren will appreciate and Heaven approve. To what better purpose can their funds be applied, now that all things are ready for it, than to multiply copies of the sacred Scriptures and place them in the hands of every Burman who can read? What better service can they perform than to furnish elementary books to the young, and teach them to read the wonderful works of God, that they may rise up a generation for His praise, and even from their childhood call Him blessed."

The Committee of the Convention, to which this part of the Report of the Board was referred, returned the following, which received the sanction of the entire body:—"Upon this point your Committee experience a deep solicitude, and could wish it were in their power to give an increasing impulse to the benevolent energies of our American churches. When the fact is considered that among the sixteen millions of Burmah most of the male population are capable of reading, it will at once be perceived that probably no other Mission upon the globe furnishes equal facilities, or presents a more animating prospect of success. Here we need not wait for the tardy influence of preaching to a few hundreds, or even thousands, by a feeble band of missionaries, but, if adequate funds are supplied, the sacred Scriptures, and the Word of Life, embodied in the form of religious tracts, may be multiplied indefinitely, so that every Burman may read in his own language the wonderful works of God. Your Committee would therefore recommend that prompt and efficient measures be adopted by the Board to increase the Translation and Publication Fund."

In the Report for 1832, after setting forth what had been accomplished in the way of sending out presses and printers, the Board went on to say:—"From the above facts it appears

that we are rapidly approaching a consummation long desired by the friends of Burmah. The power which the press is capable of wielding over the millions of that country is no longer doubtful. The people *will* read when the truth is put into their hands. The spirit of inquiry increases as the means which are to awaken it are multiplied. At first it was impossible to give away books, except to a few; and even then, in some instances, they were returned. Now they are sought after by men who travel great distances to solicit them in person. Nor is it uncertain whether, with vigorous exertion, the demand can be supplied."

In these expressions the Board did but echo the sentiments of the missionaries; and it is simple truth to state that all the workmen both at home and abroad were of one mind and one heart touching the importance and success of this movement. The idea of giving the pure Word of God, in the best translations, through the printed page, to the millions of Burmah, was taken up with enthusiasm by the actors of those days, and it inspired them with a zeal and energy truly noble. They regarded it as a work that *ought* to be done, as a work that *must* and *should* be done, and they confidently expected the turning of multitudes to God by this form of agency. Large contributions for this specific object, we notice, were made by the churches from 1830 to 1836, at which time the American and Foreign Bible Society came into being, and for years appropriated thousands and thousands to aid this design.

Before 1836 the American Bible Society and American Tract Society had been officially applied to for assistance, as had also the American Baptist Tract Society, and all responded liberally.

If, then, we find, as we do at Maulmain in 1841, the presses standing still, and the Depository burdened with printed matter, for which there was little demand, it was not the result of inadvertence, or a blind zeal on the part of any one man, or any number of men, here or there. All had

been animated by a common impulse, and all had wrought in harmony, for the achievement of this result. Each laborer applauded the other, and all thought themselves doing a Heaven-appointed work. That a mistake had been made was the after-thought of men who did not remember that to our wise fathers the undertaking was new, that the keenest human foresight is limited and often imperfect, and that Providential changes sometimes reverse in a day the order of human events. The actors of 1830–38 could not see how soon and how completely Burmah Proper would be closed up to them; nor did they appreciate the fact, that much of the apparent desire of the people to obtain and read the new books was the result of a curiosity which would soon die away.

Nevertheless there was and still is a superabundance of printed matter, in the form of Burman Bibles, in the Depository at Maulmain. How to get rid of this matter, or what influence its existence should have on subsequent operations of the press, are questions which have occasioned no little difference of opinion, and some controversy. Cautious men have let their moderation be known, while men of hopeful and sanguine temperaments have counselled aggressive measures, even if they involved what some would call a wasteful expenditure. It would not be wide of the mark to admit that extreme views have been advocated on both sides, and statements have been put forth which a candid regard to all the facts would have modified. Taking all the time together from 1840 to 1863, and keeping an eye on all classes of readers, it may be affirmed, with a good measure of confidence, that the supply of Scriptures has been ample. Still it would be just to admit that occasional and limited demands have not been met. It would probably have been better if a limited edition of Burmese Testaments, with notes, had been printed as long ago as 1856, and the Sgau Bible now in press had come out two or three years ago. The desire to work off the old stock may have prevented, in some

instances, seasonable issues of desirable editions and sizes. The plan some years since introduced of selling books to some classes of the natives at a moderate price, while correct in principle, may have proved too inflexible in application. No plans of human devising, especially when so many different actors are concerned, will prove faultless in their working. It evinces no want of wisdom to admit defects when they exist, and to seek their removal.

Assam Mission.

The Assam Mission was opened in 1835–36. Messrs. Brown and Cutter having left Burmah for that purpose in 1835, reached Sadiya, Upper Assam, in the following spring. Mr. Cutter took with him a press and all the facilities for printing, and in July of that year the printing of a spelling-book was executed. Other books and tracts and parts of the New Testament followed; and we find that by the end of 1845, 2,800,500 pages had been printed. In 1849 an edition of the New Testament entire, of 300 copies, duodecimo, came from the press, and this was followed the same year by another edition, octavo, of 3000 copies. By the end of 1851, 8,375,725 pages of different works had been printed. Since that date, different parts of the Old Testament have been translated and put to press, which, with books and tracts of various kinds, make the whole amount, in round numbers, 12,000,000 pages, of which more than 4,000,000 are Scriptures.

In 1846 a monthly publication, called the "Orunodoi," was commenced, and, with slight interruptions, has been kept up till the present time. In 1840 the press was removed to Jaipur, and in 1842 to Sibsagor, where it is still located. In the early history of the Mission we notice that printing was executed to a very limited extent in Shyan, Bengali, Singpho, and Naga, as well as in Assamese and English.

Siam Mission.

Rev. John T. Jones, who had previously been stationed in Burmah, reached the city of Bangkok, in March, 1833, with the view of establishing a Mission in the kingdom of Siam. He was joined at that place, in 1835, by Rev. Wm. Dean, and, in 1836, by Rev. Robert D. Davenport, a printer, who took out with him from this country a press and printing materials. Another press had been prepared by Mr. Hancock, at Calcutta. Previous to this, some tracts and separate books of the New Testament in Siamese had been put to press at Singapore. From this date went forward the work of translating the Scriptures and preparing books and tracts in both Siamese and Chinese,— fonts of type in both these languages having been made ready. The total number of pages up to this time is 14,174,761, of which 4,731,840 were of Scriptures. In January, 1851, the entire printing establishment was destroyed by fire, and the work was in consequence suspended for some time.

China Mission.

In 1842 the Mission at Hongkong was established, and in the autumn of 1844 the one at Ningpo was commenced. At both of these points printing has been executed by native workmen, under the supervision of the missionaries, the Missionary Union never having sent printers or presses to that country. Tracts and small books, of a character adapted to the wants of the people, were put to press in considerable numbers, together with portions of the New Testament, the Gospels and the several Epistles being put up in separate covers. In 1854 the whole New Testament was printed, after undergoing repeated revisions by Messrs. Dean and Goddard. The returns of matter printed are not complete, but the total cannot be less than 10,000,000 to 12,000,000 of pages, of which about one half, or 5,000,000, were of Scriptures.

Mission to the Teloogoos.

No printing has ever been executed by the missionaries connected with this Mission, — books, tracts, and Scriptures having been obtained from the Madras Auxiliary Bible and Tract Society. These have been distributed in considerable numbers at Nellore and adjacent villages, also at religious festivals and in tours of exploration in different and distant parts of the country. We have no reports sufficiently accurate to form the basis of estimating the amount thus distributed.

Indian Missions.

Since 1819 missionary operations have been carried on more or less extensively among seventeen different Indian tribes. In 1832 a printing-press was set up among the Shawanoes, and the subsequent year nine Indian books, in four languages, were reported. The work of printing hymn-books, Scriptures, &c., went on from year to year, till an aggregate of more than 1,000,000 pages was turned off. This press seems to have ceased operations about the year 1845.

In 1843 a press was established among the Cherokees, which was kept in operation more or less till the Rebellion broke out. More than 2,000,000 pages in all have been printed, mostly Scriptures.

The general summary for the Asiatic Missions stands thus: —

	Pages.
Burmah,	164,208,137
Assam,	12,000,000
Siam,	14,174,761
China,	10,000,000
Nellore (Madras),	unknown
Total,	200,382,898
Add the Indian Missions,	3,000,000
Grand total,	203,382,898

Scriptures.	*Pages.*
Burmah,	63,625,700
Assam,	4,000,000
Siam,	4,731,084
China,	5,000,000
Indian Missions,	2,000,000
	79,356,784

TITLES OF BOOKS PRINTED IN VARIOUS LANGUAGES AND DIALECTS, THROUGH THE AGENCY OF THE AMERICAN BAPTIST MISSIONARY UNION.

SCRIPTURES AND PARTS OF SCRIPTURES.

BURMESE.

Gospels by Matthew and John, and 1st Epistle of John.
Bible, vol. 2.
" " 1.
" " 3.
New Testament.
Bible, complete in one vol.
History of Samuel.
" Daniel.
" Elijah.
" Joseph.
" David.
Extracts from Scripture.
Epitome of the Old Testament.
History of the Creation.
Psalms.
Septenary, or Seven Manuals.
Life of Christ, or Harmony of the Gospels.
Epitome of do.
Miracles.
Sermon on the Mount.
On Idolatry.
Epitome of Creation.
Pentateuch and Hebrews.
Digest of Scripture, 1st part.
The Miracles.
Digest of Scripture, 2d part.
Index to do.
Parables and Christ's Last Sermon.
Commandments, on cards.
Gospel by Luke.
The Ten Commandments.
Thou Shalt not Kill.

PEGUAN.

Life of Christ.
Epitome of the Old Testament.
Digest of Scripture.
Epistles, from Galatians to Titus.
New Testament.

SGAU-KAREN.

The Elders.
Sermon on the Mount.
Gospel by Matthew.
" John.
" Luke.
Epitome of the Old Testament.
Gospel of Mark.
Acts
Epistles, from Galatians to Jude.
Epistles to the Romans; also of James and John.
Daily Food.
Genesis.
Psalms, in part.
Exodus.
Psalms.
Matthew and Preface, 3d series.
Notes on Hebrews.
New Testament.
Old Testament.
Scripture Texts.
Townsend's Harmony of the Gospels, by Mrs. Wade.

PWO-KAREN.

Gospel by Matthew.
" John.
Acts of the Apostles.
Gospel by Luke.
New Testament, in part.
Epistle to the Romans.
Notes on Matthew.
Ten Commandments.
Epistles, from 1st Corinthians, and Revelation.

BGHAI.

Sermon on the Mount.
Scripture Catechism.
Epistles of James and John.
Gospel by Matthew, and Hymns.
Psalms
Gospels and Acts.
Genesis and Exodus, chaps. 1–20.

BOOKS AND TRACTS.

BURMESE.

Catechism and View of the Christian Religion.
Ship of Grace.
Memoir of Miss Cummings.
Golden Balance.
Awakener.
Hymns.
Hymns (additional).
A Father's Advice.
Investigator.
Epitome of the Creation.
Questions on do.
Catechism of Religion.
The Way to Heaven.
The Two Natures.
Bickersteth on Prayer.
Mallary's Letter.
Fishers of Men.
The Examiner.
Pilgrim's Progress.
On Repentance.
Mother's Book.
The Atonement.
Additional Hymns.
On Baptism..
Glad Tidings.
On the Apostolic Office.
On Regeneration.
Laura Bridgman.
Heaven and Hell.
How do we know there is a God?
The Tree of Life.
Gallaudet on Repentance.
Hymn-book.
Aids to Church Discipline.
Memoir of Mee Shway E.
Daily Food and Hymns.
The Call.

PEGUAN.

Catechism of Religion.
View of the Christian Religion.
Golden Balance.
Investigator.
Ship of Grace.
A Father's Advice.

SGAU-KAREN.

Catechism and 29 Commands.
View of the Christian Religion, in Verse.
Hymn-book.
Vade Mecum.
Child's Book.
Father's Advice.
Picture-book.
Supplement to Hymn-book.
Memoirs of Ko Thah-byu (English).
The Teacher.
Draper's Bible Stories..
Character of a Minister.
Church History.
Sketch of Jerusalem.
View of Christianity.
Grandmother's Book.
Peep of Day.
Aids to Church Discipline.
Calendar for 1857.
" 1858.
" 1859.
Almanac for 1862 and 1863.
Words of the Ancients Fulfilled.
Catechism with Scripture Answers.

PWO-KAREN.

Teacher's Manual.
Is there an Eternal God?
View of the Christian Religion.
Golden Balance.
Awakener.
Investigator.
Ship of Grace
Articles of Faith.
Rewards of the Righteous.
One Honest Effort.
Hymn-book.

RELIGIOUS AND OTHER SCHOOL-BOOKS.

BURMESE.

Scripture Lessons.
Astronomy, Geography, and History.
Astronomy and Geography.

Child's Book on the Soul, part 1.
Questions on the same.
Scripture Catechism
Elementary Arithmetic.
Questions on the Life of Christ, vol. 1.
" " " vol. 2.
Arithmetical Cards.
Child's Book on the Soul, part 2.
Questions on the same.
Abbott's Little Philosopher.
Questions on the Life of Christ, vol. 3.
" " " vol. 4.
Commandments, &c., on Cards.
Catechism of Scripture History.
Geometry.
The House I live in.
Treatise on Surveying.
Treatise on Trigonometry.
Trigonometry Tables.
Catechism for Sabbath-schools.
Arithmetic (English).
" (Burmese).
Burmese Spelling-book.
Questions on Acts, part 1.
" " part 2.
Catechism for Sabbath-schools.
Elements of Natural Philosophy.
Burmese Reader.
Treatise on Surveying.
Land Measuring.
Dictionary (English and Burman).
Physical Geography (English).
Ancient History, part 1.
Key to (English) Arithmetic.
Todd's Lectures to Children.
Scripture Names.
Dictionary of Buddhism.
Burmese and English Dictionary.
Burmese Spelling-book.
Modern History, part 2.
Pictorial Reader
Vocabulary and Phrase-book.
Geography in English and Burmese.

SGAU-KAREN.

Spelling-book.
Child's Book.
Catechism in Verse.
Questions on Matthew.
Arithmetic.
Bible Questions and Answers.
Geography.
Todd's Lectures.
Manual.
Catechism, by Abbott.
" of Scripture History.
Mental Arithmetic
Arithmetic, by Abbott.
Land Measurement, by do.
Trigonometry, &c.
Tables of Natural Sines, &c.
Banvard's Infant Series, part 1.
Multiplication Table.
Child's Hymn-book..
Elements of Natural Philosophy.
Key to Cross's Arithmetic.
Cross's Arithmetic, abridged.
Exegesis on Romans.
Lectures to Students.
Notes on Revelation.
Notes on Genesis.
Sgau Grammar. .
Almanac for 1862.
" 1863.
Banvard's Infant Series, part 2.
Trigonometry Tables.
Arithmetic (Vinton's, incomplete).
Todd's Lectures.
Astronomy.
Primary Geography.
Mrs. Wade's Catechism.
Arithmetic, by Mr. Cross.
Abbott's Manual.
Catechism, by Mrs. Bennett.
Key to Astronomy.
Colburn's Arithmetic.
Sunday-school Catechism.
The Catechism.

PWO-KAREN.

Catechism and Twenty-nine Commands.
Child's Book, Nos. 1 and 2.
Pwo Thembongyee.
Scripture Catechism.
Primer
First Book.
Elementary Arithmetic.
Child's Catechism.
Trigonometry Tables.
Elements of Natural Philosophy.
Banvard's Infant Series, parts 1 and 2.
Doctrinal Catechism.
Colburn's Arithmetic.

BGHAI.

The Catechism
Land Measuring and Trigonometry, with its Applications.
The Teacher.
Hymns.
Minutes of the Bghai Association.
Catechism with Scripture Answers.

SALONG.

Primer.
Catechism.

KEMEE.

Spelling-book.
Reading Lessons.
" "

MISCELLANEOUS.

Child's Wreath (English Hymns).
Dictionary.
Index to do.
Grammar.
Bennett's Anglo-Karen Vocabulary.
Karen and English Vocabulary.
Thesaurus, vol. 1.
Eastern Reader (English).
" Primer, No. 1.
Karen Calendar and Annual.
Thesaurus, vol. 2.
Materia Medica.
Eastern Primer, No. 2 (English).
Thesaurus, vol. 3.
" vol. 4.
Lectures by Dr. Van Someren.
Catalogue of Plants.
Tenasserim (English).
Associational Minutes (Henthada).
" " (Pwo).
" " (Bghai).
" " (Shwaygyeen).
Morning Star, monthly, from 1842.
Religious Herald (Burman), 10 vols. to April, 1853.
Instructor (Pwo-Karen), 2 vols. to April, 1853.
Report of the Maulmain Missionary Society (English).
Table of Distances in Maulmain (English).
Primer, Nos. 1 and 2.
Burman Messenger, monthly.

RED KAREN.

The Catechism.

ASSAMESE.

SCRIPTURES.

Matthew.
Acts.
John.
Harmony of the Gospels.
Ephesians.
Ephesians, Philippians, Colossians, and Thessalonians.
Revelation.
Luke.
1st Corinthians—Galatians.
1st Timothy—Jude.
Four Gospels and Acts.
The Parables of Christ.
Sermon on the Mount.
New Testament, 3 editions.
Psalms.
Isaiah and some of the Minor Prophets.
Samuel, 1 and 2.
Kings, 1 and 2.
Proverbs.

RELIGIOUS BOOKS AND TRACTS.

Hymn-book.
" enlarged.
Hymn-book, 300 Hymns.
Pilgrim's Progress, 1st part.
Barth's Bible Stories.
Phulmoni and Korunna, by Mrs. Mallory.
Radbanath and Prosonne, do.
1st and 2d Catechisms.
The True Refuge.
The Way of Salvation
Holy Incarnation.
Two Sermons and Appendix.
Pastoral Letters.
Tunes.
Religious Address.
Pundit and Preacher.
Error Refuted.
Wanderings of a Pilgrim.
The Fall of Man.
History of Creation.
" the Flood.
" Joseph.
Life of a Burman Slave Girl.
Hinduism Refuted.

Reasons for not being a Mussulman.
A Letter to Mussulmans.
12 Juvenile Tracts.
Memoir of Cyrus Barker.
Mother and Daughter.
Creation of the World.
Test of Truth and Error.
The Golden Balance.
Catechism in Tai.
A Hymn in Assamese.
Discovery of America.
Fables.
Henry and his Bearer.
Beautiful Garment.
African Prince.
Old Saul.
Warrior Chief.
Memoir of Hube.
Account of Ramgoti.
Account of Rebi.
The Pious Villager.
Account of Rajon.
Early Piety.
The Orphan Girl.
The Eagle's Nest.
Table: Languages.

SCHOOL-BOOKS.

Alphabet and Combined Letters, in Assamese and Bengali.
Assamese Catechism, in Bengali Characters.
Spelling-book in English, Assamese, and Tai.
The Alphabet and Spelling Lessons.
Assamese Reader.
Hera Chunder's Grammar.
History of Assam Kings.
Barth's Church History.
Primer (alphabet).
First Reading Book.
Worcester's Primer.
1st and 2d Arithmetics.
Geography.
Philosophy.
Vocabulary and Phrase-book.
Land Surveying.
Grammatical Notices.
Sheet Almanac.
Multiplication Table.
First Catechism (large type).
Lines for Music for Hymn-book.
Vocables (English and Assamese).

NAGA.

Spelling-book in English, Assamese, Singpho, and Naga.
Naga Catechism.
Vocabulary of English, Assamese, Singpho, and Naga Words.
Phrases in English and Naga.
Worcester's Primer.

MIKIR.

Primer.
Catechism.

KHAMTI.

Catechism.

KACHARI.

Catechism.
Hymns.
Isaiah.
Christianity — What?

SINGPHO.

Singpho Catechism.
Phrases in English and Singpho.

GARROW.

Primer.
Reader.

BENGALI.

Easy Reading Lessons.
Primer.
Land Surveying.

BENGALI AND KHAMTI.

Vocabulary and Phrases.

ENGLISH, MIRI, AND ABOR.

Vocabulary and Phrases.

ASSAMESE AND DHEKERI.

Phrases.

TELOOGOO.

History of Christ, by S. S. Day.

CHINESE.

Sermon on the Mount.
Select Portions of Scripture.

Ten Commandments.
Gospel Summary.
Part of Genesis.
Genesis, (Goddard's).
Exodus, "
Matthew, "
Mark, "
Luke, "
Luke and Acts, "
John, "
Gospels and Acts, "
Romans, to end of 2d Thessalonians, (Goddard's).
Genesis, with Notes, (Dean's).
Exodus, " "
Matthew, " "
Sermon on the Mount, with Notes, (Lord's).
Acts, by Dr. Dean.
Acts, with References.
Matthew, with Notes.
Galatians, with Notes, (Lord's).
History of Elijah.
Manual of Christian Doctrine, by Dr. Dean.
Summary of Jesus' Doctrine, (Lord's).
Chapel Tract, (Goddard's).
Truth and Error, (Dean's).
Three Character Book, (Medhurst's).
Eclipse Sheet, (Macgowan's).
On the Decalogue, (Mr. Knowlton).
Catechism, by Dr. Milne, revised.
Life of Christ.
False Fards.
Christian Manual and Chronology, (Dean's).
Hymns, prepared at Bangkok.
Two Friends, Milne's revised, (Lord's).
Three Character Book, (Medhurst's).
Inquirer's Guide.
Almanac for Hien Fung.
Essay on the Use of Opium.
A Hundred Questions for Instructing Youth.
Christian Almanac.
On the Worship of Puntau.
Offering to the Dead.
History of the Creation.
Temperance Tract.
Chinese and English Vocabulary, parts 1 and 2.
Philosophical Almanac.

SIAMESE.

Gospel by Matthew.
Sermon on the Mount.
Part of Luke XVI.
Luke.
Acts.
Mark.
John.
Romans.
Gospel of John and the Epistles.
Gospels and Acts.
Corinthians, 1 and 2.
Epistles from Galatians to Philemon.
" 1st Timothy to Philemon.
Hebrews.
James to Jude.
Revelation.
New Testament.
History of Moses.
History of Joshua.
History of Joseph, 3d edition.
Story of Daniel.
Instructions of Jesus.
Ten Commandments.
Scripture Parables.
Outlines of Old Testament Biography, 2 vols.
Grammatical Notices of the Siamese Language, by Dr. Jones.
First Lessons in English and Siamese.
First Lessons in Arithmetic.
Easy Lessons in English.
Introduction to Natural Philosophy.
Siamese Grammar.
Sea Captain.
Catalogue of Scripture Proper Names.
Romanizing Siamese.
Printed Letter.
Astronomy.
Catechism of the Christian Religion.
Summary of the Christian Religion.
The Golden Balance.
Introductory Notices of the Christian Religion.
Creation of the World.
Tract on Eclipses.
Hints to the Wise, or Christianity Credible.
Moral and Religious Stories.
Seven Princes.

Evils of Gambling.
New Birth.
Sacred Songs.
Siamese Almanac, 1860.
Christian Almanac.

BASSA.

Matthew, John, and Acts.
Easy Lessons.
Bassa Reader.
Vocabulary and Spelling-book, (Clarke's).
Hymn-book.

CHEROKEE.

Genesis.
Luke.
Mark.
1st and 2d Thessalonians.
Philemon.
Titus.
Jude.
Natural History, (Parley's, in part).
Maternal Duty.
Pilgrim's Progress, in part.
Ephesians.
Galatians.
Philippians.
Colossians.
1st and 2d Peter.
Tract on Temperance.
Revelation.
1st and 2d Corinthians.
Hebrews and Romans.
Cherokee Messenger, monthly.

SHAWANOE.

Shawanoe Reading-book.
Shawanoe Sun, monthly.
Gospel of Matthew, in part.
First Lessons.
22 Hymns and a Form of Prayer.
John.
Hymn-book.

CREEK.

Gospel of John.
Extracts from Matthew and Mark.

DELAWARE.

Delaware Hymn-book.
Life of Christ.
Harmony of the Gospels.
First Reading-book.
Bible Summary.
Hymns.

OTTAWA.

Ottawa First Book.
Ottawa Hymn-book.
Matthew.
John.

OTOE.

Gospel of John, one half.
Harmony of the Gospels.

OSAGE.

Reading-book.

PUTAWATOMIE.

Matthew.
Annual Register 1837 (English).

GREEK.

Mary Lothrop.
Wayland's Elements of Moral Science.
Pilgrim's Progress.

FRENCH.

Religious Belief of the Baptists.

OJIBWA.

Spelling-book.

LANGUAGES AND DIALECTS IN WHICH WORKS HAVE BEEN PRINTED BY THE AMERICAN BAPTIST MISSIONARY UNION.

1. Burman.
2. Sgau-Karen.
3. Pwo-Karen.
4. Bghai.
5. Red Karen.
6. Salong.
7. Kemee.
8. Taling or Peguan.
9. Assamese.
10. Naga.

11. Mikir.
12. Khamti.
13. Kachari.
14. Singpho.
15. Garrow.
16. Bengali.
17. Abor.
18. Dhekeri.
19. Teloogoo.
20. Chinese.
21. Siamese.
22. Bassa.
23. Cherokee.
24. Shawanoe.
25. Creek.
26. Delaware.
27. Ottawa.
28. Otoe.
29. Osage.
30. Ojibwa.
31. Putawatomie.
32. Greek.
33. French.

MISSIONS

IN THEIR

RELATION TO DENOMINATIONAL GROWTH.

BY REV. KENDALL BROOKS,

FITCHBURG, MASS.

THE MISSIONARY ENTERPRISE,

IN ITS

RELATION TO THE GROWTH OF THE BAPTIST DENOMINATION DURING THE LAST HALF CENTURY.

WHILE we rejoice in the success which God has granted to our Missions to the heathen during the first fifty years of their history, it is both natural and proper that we take time to trace the progress of our churches at home during the same period. We may rightly desire to learn whether the expenditure of money and labor in distant fields has diminished the resources of the churches for service at home, or, on the other hand, has developed those resources, and received the blessing of Him on whom all success depends. To answer this question, we have only to examine the facts which are open to the observation of all.

In this paper we propose to compare the latest published statistics of our churches, those for 1862, with those for 1812, showing the changes which fifty years have witnessed. We shall confine our attention to the Free States and Territories, inasmuch as the support of our Missions has depended almost entirely during the last nineteen years, and chiefly during the preceding thirty-one years, on the churches of this part of the country. Another reason for the same restriction is found in the fact that we have no statement of the number of members in the Southern churches later than 1860. But it is proper to add that if our survey had covered the entire country, instead of its Northern section, the statement concerning our growth would not be essentially different from what it now is.[1]

[1] Including the whole country, and taking the returns of 1860 for the Southern churches as the basis of comparison, the number of Baptist church-members has in fifty years been multiplied by 5.49.

There were at the beginning of the half-century, in the territory now occupied by the Free States, 69,012 members of Baptist churches. There are at the close of the half-century, in the same territory, 389,682 members of Baptist churches. That is, the number of members has, in fifty years, been multiplied by 5.65; or, to make the same statement in another form, has been doubled once in about twenty years. This is, in itself, a great and rapid growth. But, in the mean time, the population of the country has increased rapidly. If there had not been granted to our churches a large increase, they would have fallen far behind in their relative strength. The growth in the population of the country has, however, arisen largely from immigration, and a great proportion of those who have come to us from the Old World were, and still are, adherents of the Romish Church, with intense prejudices against all Protestant denominations. From this part of our population the accessions to our ranks have been extremely few. More than fifty-seven per cent. of the population of the United States (and of course a large fraction in the Free States) are either natives of the Old World, or children of immigrants who have come hither since 1810.[1] And when we remember that the children of Romanists are very generally under the same influences and subject to the same prejudices as their parents, we shall be constrained to admit that if our denomination is half as large in proportion to the whole population as it was fifty years ago, it has more than retained its relative position, with reference to the natural growth of the country as unaffected by immigration. What gratitude, then, ought we to feel at learning that the growth of the Baptists has more than kept pace with the growth of the entire population! While the number of inhabitants in the Free States has increased within fifty years from 3,758,910 to 18,931,922, *i. e.*, in the ratio of 100 to 504, the number of

[1] See statistics published in the *National Almanac* for 1864, (pages 518 and 519,) showing the extent to which the population of the United States has been affected by immigration.

Baptist church-members in the same time has increased in the ratio of 100 to 565. In other words, we have grown so rapidly, drawing our accessions mainly from the natives of the country, that we have outstripped the growth of the country, including the vast accessions made to the population by foreign immigration. And this growth has been constant, each decade of the half-century showing an encouraging rate of increase.[1]

This, certainly, is not because we started with a commanding influence, and have had great wealth and great talents and great facilities for education among the members of our churches. At the beginning of the period which we are considering, we had only one college under our control in the entire country, and not one theological school. Our ministers were, to a large extent, men of small education, who labored during the week at some secular calling to support their families, and preached without the aid, either of great learning or of much study. Their churches were, in many, if not in most instances, away from the centres of population, in small villages, or in remote corners of country towns, and their houses of worship were invested with but few attractions for men in general.

In these respects, our prospects were less encouraging than those of most other denominations of Christians, while our growth compares favorably with theirs.

A little more than a hundred years ago, Rev. Dr. Ezra Stiles, of Newport, Rhode Island, afterwards President of Yale College, published an estimate of the relative strength of the different denominations then existing in New England, and of what their numbers might be expected to become in one hundred years, *i. e.*, in 1860. He reckoned the Baptists as one twentieth[2] as numerous as the Congregationalists, and estimated that they would be in about the

[1] The number of Baptist church-members in the Free States in 1812, was 69,012; in 1832, 169,033; in 1852, 303,443; in 1862, 389,682.

[2] This estimate of the Baptist strength in 1760 was probably below the fact, although we are not now able to make any correction of the statement.

same proportion in 1860. But if we confine our attention, as he did, to New England, we find that to-day the Baptists are eleven twentieths as numerous as the Congregationalists; and if we include all the Free States, the Baptists are thirty-one twentieths as numerous as the Congregationalists.

It is a matter of sincere regret that the statistics of almost all denominations of Christians are so imperfect for the beginning of the period we are considering, that we can make no very accurate comparisons. In the absence of exact numbers, we make use of the most probable estimates. Such an estimate shows that the number of Congregationalists has within fifty years been multiplied by 2.71;[1] the number of Presbyterians, including both the Old and New Schools, by 2.63;[2] the number of members in the Protestant Episcopal Church, by 4.87;[3] the number of members in the Methodist Episcopal Church, by 7.06;[4] while the number of Baptists has been multiplied by 5.65.

[1] This estimate is based upon the statement of Dr. Dwight respecting the number of Congregational churches. While he furnishes the number of churches, he makes no statement of the number of members. But on the supposition that the average size of the churches was the same as in 1828 when Prof. B. B. Edwards published the earliest statistics of the denomination, the increase has been as stated in the text. Moreover, Dr. Dwight's statement is without date, and may be later than 1812, but cannot be much later, as he died in 1817.

The defection of the churches which, since 1812, have avowed Unitarianism, of course renders this comparison too unfavorable for the Congregationalists. Including the Unitarian churches in the numbers for 1862, as they were included in those of 1812, inasmuch as they had not yet avowed Unitarianism, the ratio would be 302 to 100, instead of 271 to 100. And even this correction fails to do justice, for the Unitarian churches have grown less rapidly than the Calvinistic. But it must be remembered that a corresponding loss must be taken into account in estimating the growth of the Baptist churches. If the Anti-Mission Baptists, whose churches are included in our statistics of 1812, and the Disciples, who were not known as a separate body at that time, should now be reckoned, the ratio would be 739 to 100, instead of 565 to 100.

[2] This is on the supposition that the churches making no returns in 1812 average as many members as those making returns.

[3] The Protestant Episcopal Church has published no statement of its numbers earlier than 1831, and the statement for that year is incomplete, as indeed most of its annual statements are. The growth of that church has doubtless been very rapid for the last twenty-five years; more so than during the preceding twenty-five. We regret that we cannot furnish a statement more entitled to confidence than that of the text. But the most careful investigation we have been able to make has convinced us that while no more accurate numbers can be given, these are merely an approximation to the truth.

[4] The statistics of the Methodist Episcopal Church on which this comparison is based, are those of 1861, including the Methodist Church South, as contrasted with a statement made by Bishop McKendree in 1812, in which he gives the number of members as about 187,000.

But not to congratulate ourselves on any merely relative growth, let us look at the increase which God has granted to us in itself and aside from any comparison. Let us ask how long it would require, at the same rate of growth, for the whole human family to be made disciples of Jesus. If, after the day of Pentecost, all who had been added to the number of the disciples were truly converted, and if from that day onward the growth of the Church had been at exactly the same rate at which our churches have grown during the last half-century, until the whole race had rejoiced in personal discipleship to Christ, that blessed consummation would have been reached before the birth of Augustine; and if the Church had from that time held its universal dominion, our world would have been rejoicing for more than fifteen hundred years, in the complete establishment of the reign of Christ.[1]

Or, to make another supposition, if the same rate of increase that we have enjoyed during the last half-century should continue, the year of our Lord 2100 would find every adult member of our race, old enough for church-membership, included within the ranks of the Baptist denomination, even though the population of the globe should in the meantime be multiplied by four.

We do not make these calculations in the spirit of an unholy exultation; but we would gratefully review the way in which God has led us, and joyfully acknowledge the blessing which he has poured upon us. Enjoying his favor, we have grown beyond all precedent in the history of the Christian Church.

The statements in regard to all the above denominations are for the whole country, inasmuch as we have not been able to separate the statistics for the Free States from those of the Slave States.

[1] The interval between the day of Pentecost and the birth of Augustine was 325 years. Assuming that the five hundred alluded to in 1 Cor. xv. 6, were the only believers previous to the ascension of Christ, we have, with the three thousand added to the number of the disciples on the day of Pentecost, 3,500. This number, multiplied by 5.65 once in fifty years, would give, at the end of 325 years, more than 270,000,000. It is scarcely credible that the population of the globe had reached so large a number at so early an age. If it had, the growth of the race must have been more than four times as rapid previous to that period as it has been since.

And if we wish to know whether our engaging in the enterprise of Foreign Missions has had any influence on our prosperity, we may profitably make comparisons between different churches of our own denomination. When the call of God came to us through Judson and Rice, there were some churches and some ministers whose extreme theological opinions were shocked at the idea of taking God's work out of His hands. These men believed that God will, in His own time, convert the heathen, and that efforts expended by men for this purpose indicate a lack of faith in the divine power or wisdom, and ought therefore to be discouraged. Hence they stood aloof from the great work to which the Lord was beckoning us. They refused to enter the wide door so manifestly opened by divine Providence. So decided were their opinions, and so diverse from those of the other churches their policy and action, that they formed separate associations, or when these men were in a majority, the friends of Missions withdrew from them, and they came to be regarded as a separate denomination. They still number from 50,000 to 60,000 members; but they are not included in our statistics, and are slowly wasting away. In multitudes of instances their churches have dwindled, until they can scarcely be said to have any real existence. In Maryland, there were in 1812 thirty-two churches, of which the large majority, sooner or later, took ground against the Missionary enterprise. The churches composing that majority steadily declined in influence and numbers, until, in 1852, they contained an aggregate of only 307 members. The few that engaged in Missions to the heathen have increased to thirty, and contain 3,500 members.

We can easily account for this difference. The great work of Missions to the heathen called out the latent energies of the churches, and stimulated the desire to see the work of the Lord prosper at home as well as abroad. It gave larger views to the people; and whatever enlarges the view renders a genuine Christian a greater power in his own community

and in the world. It opened a new and wide channel for the flow of benevolence, and we know that "mercy is twice blessed; it blesseth him that gives and him that takes." More than all, as the great work was undertaken in obedience to the command of Christ, so the favor of Christ rested not only on the work, but on the men and the churches that engaged in it. While He has rendered successful the means employed for Christianizing the heathen, and has given an ample harvest of souls to those who have gone forth at His command to work in His fields, He has also poured out abundantly the tokens of His favor on the churches at home, sending the Holy Ghost to revive the graces of His people, and to call sinners to repentance, multiplying the churches and the ministers and the members, and causing those views, in which they have more closely followed His teachings, to be received with favor by others.[1]

And so we may, for a double reason, hold jubilee over the first half-century of our missionary history, giving thanks to the great Head of the Church for the wonderful success which has attended the labors of our missionaries on heathen, and giving thanks no less hearty or abundant for the steady and unabating increase of our churches at home, and their growth in everything that constitutes prosperity for a church. And we are encouraged to increasing zeal in this work of God, not only by the assurance of success in the work abroad, and by the reaction upon ourselves as a Christian brotherhood at home, which zeal for the work creates, but only by the conviction that the prospect is most cheering for the speedy extension of the Church over all the world, and that our children, in generations not remote, may rejoice in the fully established reign of the Messiah.

[1] The progress of Baptist principles has been far beyond the growth of the Baptist churches. See Curtis's *Progress of Baptist Principles*, published by Gould & Lincoln, in 1855.

MISSIONS,

IN THEIR

RELATION TO DENOMINATIONAL BELIEF AND POLITY,

By REV. SILAS BAILEY, D. D.,

Lafayette, Ind.

THE

INFLUENCE OF MISSIONS

UPON OUR

DENOMINATIONAL BELIEF AND POLITY.

The originator of any great, benevolent, or philanthropic enterprise is moved to it by a divine impulse. He accomplishes only a part of what he designs, and that part, always, only imperfectly. Should he, in advance, inquire and search diligently to know to what dimensions the work he begins will grow, he would be as blind as his fellows. It is God who sends him forth upon his great mission; and in the exercise of His high prerogatives as sovereign of the universe, He attaches to the labors of His ambassadors such consequences, and expands the results to such magnitude and proportions as may please Him. Though all is known to the infinite mind from the beginning, it is only after years and generations and ages have come and gone that finite minds acquire any considerable and satisfactory part of this knowledge.

Half a century and more has elapsed since, by events recapitulated in another paper, the hand of Providence plainly directed the Baptists of America to the work of Foreign Missions. Rightly did the eminent men then upon the walls and in the watch-towers of our Zion interpret these events, and faithfully did they proclaim them throughout the land. At once, (for the case admitted of no delay,) there was a rallying of disciples in small bodies to the support of young Judson, so suddenly and so providentially cast upon their care. Then, in no long time, there was

formed a more comprehensive organization, and around it, at first, these smaller ones gathered as auxiliaries, but soon were completely merged in it.

Now it is almost a truism to say, that the effect of all this was that it laid a broad and enduring foundation for union among Baptists in this Republic. Whoever studies carefully the polity of our denomination soon sees that there is necessarily no ecclesiastical connection between different churches. Nay more, that between the members of the same church, ecclesiastical connection is as slight and weak as it can be, and still be an organization, in any just or efficient sense. The framework is always frail, and touches the members only here and there, and that lightly. It is the mere skeleton of a government under which we live. Such are and have ever been our views of personal freedom and the rights of private judgment, such also our views of the spirituality of the Church, that we will not endure anything more substantial.

There is nothing more intensely, we will not say sectarian, but, denominational, than the Union Hymn, as it is called, commencing with the soul-moving inquiry, —

> "From whence doth this union arise,
> That hatred is conquered by love?"

And the author, though a master in our Israel, completes his task, comes to the closing verse, and finds only one strand to the cord binding the children of God together; —

> "Our hearts are all united in love,"

is his answer to the inquiry started above.

A Baptist church presupposes all its members "born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." If true to itself in practice, its entire membership can say, "We know that we have passed from death unto life because we love the brethren." This love is the basis, the only essential one, of this union. The Union

Hymn could have been composed only by one in perfect harmony with such a membership. It is a sacred lyric, cherished only by a church, the underlying sentiment of which is identical with that of the hymn. Out of the Baptist communion, for evident reasons, it has never been a favorite. And if we ever shall relax our hold upon this cherished sentiment, — if, distrusting the strength of this cord, we shall add to it other strands of human manufacture, — then by us, too, this hymn, once the most popular of all our sacred songs, will be left out of our collection, and cease to be sung in our assemblies.

Love, then, to the brotherhood, inspired by the new birth, and nurtured and sustained by the constant presence of the Holy Ghost with the Church, and by His indwelling in the heart of each member, is the one recognized essential bond of union among us. As this is single and simple, and purely spiritual, a heavy, complicated framework of government would ill become us. Simplicity of Church organization, however unsuitable and unacceptable to others, is a logical necessity to us. Hence each body, however small and few in number, united in Christian affection and under the guidance of the Holy Spirit, is deemed competent to do any and everything which belongs to a Church of Jesus Christ to do. It can administer the ordinances, receive and exclude members, regulate its faith, set in order its gifts, &c., or, in other words, "edify itself in love."

Hence our independence. As, however, true Christian affection is not limited to the members of one church, but goes out with greater or less strength to the entire household of faith, and as contiguous churches of like precious faith would become acquainted with each other, there would naturally spring up a desire that some form might be devised by which, without trenching upon the rights or compromising the independence of the churches, the members might meet occasionally and give free expression to this wider Christian affection. This was the origin and design

of our associations. To pray and sing and preach, and listen to a simple recital of the successes or failures, victories or defeats, spiritual prosperity or adversity of the affiliated bodies, were the loved exercises of the brethren at these unostentatious and otherwise powerless gatherings. They might promote personal piety, but could not invade the precincts of a single associated member; they might suggest but could not dictate, might convince but could not command. They answered well the purpose for which they were instituted, — to extend Christian love, enrich Christian experience, and, by an annual interchange of sentiments, to secure an equilibrium, or a oneness of faith and practice, over a limited extent of country; but, for any effort more arduous, or for any purpose more comprehensive, they were utterly powerless.

Thus far, and no further, had our churches, or rather their members, gone fifty years ago. There was a regenerated membership, and, as a natural consequence, there was true Christian affection, there was a pleasure enjoyed in communion and converse with each other, peculiar and known only to those ransomed by the blood of Christ. Honored with a high and mysterious union with their common Head, and happy in communion with each other, they aspired to nothing better, they were ambitious of nothing higher. As yet, the Baptist denomination in the several States, or in any particular State even, existed only as a purely abstract idea or conception, — perhaps had merely assumed even this shadowy form in any mind. It certainly had no local habitation, if a name. Brethren in different parts of the land, though eminent for their ministerial gifts, scarcely heard of each other, much less were acquainted. The time had not yet come, the emergency had not yet arisen, suggesting the necessity of a more extensive and a more perfect organization. Up to this time, all their impressions of duty, and all that they, as Christians, sought to accomplish, could be accomplished either by individual

effort, or through the church and the association, or by some local missionary society.

The conversion of Judson and Rice to Baptist sentiments, with all the consequences attached to that unexpected change, created an emergency, to meet which it was widely felt that there was no existing denominational provision. An enterprise was thereby placed before the denomination, the present, and especially the prospective wants of which were too great for the resources and charity of any individual, or church, or association, or local missionary society. Neither one of these could reasonably hope to possess the means, or acquire the credit, or the experience, or confidence necessary to the vigorous prosecution of a work of such difficulty and magnitude.

All saw and felt that there must be a closer union and a more comprehensive organization. Hence the Triennial Convention formed in this city fifty years ago. By it the Baptists of the North and the South, of the East and the West, were introduced to each other, and learned, though slowly, to unite their efforts in sustaining this great charity. A common cause, worthy of the prayers, the sympathies, and the sacrifices of all, is here, as everywhere, the strongest bond of union. Once united, and finding union to be strength, they did not stop with Foreign Missions. In whatever effort the magnitude of the enterprise seemed too great to be carried forward by small local societies, there was a ready and rapid combination of all our host. Home Missions succeeded Foreign. The Bible Society and the Publication Society soon came along in the train of national organizations.

Indeed the current set in too strong in this direction. An early but unsuccessful effort was made to nationalize what could be well and best left to local sympathy and support, or perhaps to the proprietorship and superintendence of a single individual, religious journalism, and ministerial education, with all its investments and supervisions.

The publication and sale of religious books, though early entered upon with zeal, were, sooner or later, committed in trust to individual interest, or to State or sectional corporations. The people quickly and wisely discriminated between the two; welcomed to the hearty support of the entire denomination what could not be adequately sustained by a part, and recommitted to a part what it could do better than the whole.

This discovery, for it was really such to our fathers, has had an important influence upon the growth and history of the denomination. It has done much to modify the intense individualism or personal independence which characterized our members and churches fifty years ago. It has only modified it. This trait is not accidental, but the result of something lying back in our system of doctrinal belief. Complete elimination, therefore, is impossible, but a modification was certainly desirable.

As the denomination increased in numbers, in culture, and in wealth, without some degree of consolidation it would have been of little use to the world. When we reached the point, as we soon did, where individual churches had pecuniary ability and gifts and various means of influence, enough and more than enough for themselves, it was not best, even for their welfare, that this surplus should be retained among themselves. Lying idle, in respect to religion, it would corrupt the piety, weaken the faith, cool the ardor, and foster the pride of the people of God. But by opening up new and broader fields, by presenting, instead of a few hundreds of unbelievers connected with the families of those professing godliness, hundreds of millions, sunk to the lowest depth of moral degradation and wrapt in the deep gloom of pagan night, — and instead of a small congregation worshipping in a single sanctuary, isolated from all others in its efforts, hundreds of thousands, coming up to the help of the Lord, not against flesh and blood, but against principalities, against powers, against the rulers of the dark-

ness of this world, and against spiritual wickedness in high places, — then, husband her resources, economize her means as the Church best may, she will feel the inadequacy of all, without the help of all-conquering grace, to give her victory in this fearful contest. Her endeavor to meet this new and exhausting draft upon her resources would constitute a new and most important chapter in her history.

This the missionary enterprise has done. It has found an object worthy the united effort of all individual Christians and of all Christian churches, and one, too, that would tax to the utmost all gifts and graces, all talents and acquisitions, and one, moreover, that cannot be prosecuted with success, unless it be by the hearty coöperation of large bodies of Christians. It has made union an indispensable condition of success.

All this it has done without endangering in the least the central idea, the fundamental principle of the Baptist Church, viz., Spirituality. It must be remembered, in the discussion of this subject, that the mind may be, and often is, morbid and fanatical in its yearnings after a purely spiritual frame. In its anxiety and endeavors to attain to a higher degree of spiritual enjoyment, it has been withdrawn from all the paths of duty and all the walks of usefulness. Its whole employment has been meditation and prayer, reading the Scriptures, and diaries and memoirs of others who have striven, it may be, through a long life, to rise to the same elevated and ecstatic spiritual state. If Anthony, in the fourth century, retired from the busy world to a desert, and Luther, in the sixteenth, to a cell, that, removed from temptations and diverting objects, they might give themselves wholly to the attainment of this sinless, blissful state, the believer of the nineteenth has often been governed in his reading, and in his attendance upon the means of grace, by a desire solely for the attainment of the same object. All these intense yearnings may exist, and all these various efforts and sacrifices may be made,

with no thought of increased usefulness, but merely with self, and self alone, in view. Every minister, in his pastoral intimacy with his flock, has found members in this morbid condition, and he is a fortunate man who, himself, has not fallen into this sickly mental state.

Fifty years ago, such was the danger imminent to our denomination. Christian experiences, church meetings, preaching, associational gatherings, were all eagerly sought after, and all subordinated to this one prevalent denominational idea. They were all pronounced good or bad, profitable or unprofitable, edifying or unedifying, were commended or censured, as they did or did not minister powerfully to this one longing desire of the new man. The enjoyment of all means of grace in this ecstatic degree was a great Christian luxury. No denomination then was, in this respect, so dainty as our own in the choice of its spiritual food. Others made heavier demands upon the intellect, but not upon the religious emotions. Other deficiences might be overlooked, and other failures might occur without an unpleasant allusion, perhaps not be noticed; but not to speak to the heart, not to quicken the affections and awaken the emotions, was to fail utterly and almost unpardonably.

The missionary enterprise, with the consolidation and union to which it necessarily led, and the ceaseless Christian activities and exhausting efforts to which it prompted, tended powerfully, not to the destruction, or even to the diminution of true Christian spirituality, but to its separation from its selfish adjunct. It turned away thousands from that all-absorbing concern for themselves, and made them think and pray and feel and labor and live for the hundreds of millions of their generation, rapidly sinking to the dreary abode of the lost. It thus gave to the emotions a wider range, and to the heart an object worthy of its most intense desires. It restored piety to a healthy and manly vigor.

That there were at first many, and are some even now, who complain of this change, and who sigh for relief from missionary sermons and addresses and appeals of agents, from numerous meetings for mutual counsel in reference to the welfare and onward movement and expanding influence of these great Christian efforts, and especially from all contributions to their treasuries, and who languish for the old life of separation and solitude, is not surprising. Men do not relinquish fixed and ancient habits of mind easily and without a struggle. Though doubtless for the best, yet it is giving up what the mind is familiar with and strongly attached to for what is unfamiliar and strange; it is giving up what has yielded certain and positive enjoyment for what may yield it none. Those thus deploring the present in comparison with the past, have been borne with tenderly, and their objections have been respectfully considered and answered, and members now generally acquiesce in the change, believing that it is for the best.

In connection with this, we hardly need add that the missionary enterprise has introduced to us, not a new, but a modified type of piety. This has been effected, not by any discussion of the merits or deficiencies of the past, nor by any inquiry as to what improvement the past was susceptible of, but simply by the silent influence and unanswerable logic of passing events.

The missionary, whithersoever beyond Christendom he has gone, has found himself with moral surroundings for the most part to him entirely new; he has also been indentified with an undertaking, in the comprehensiveness of its designs and aims unprecedented. In respect to it, the Christian Church, for centuries preceding, had had no experience. Whether he would be successful in this novel and difficult undertaking, even in minds best qualified to judge, there were the gravest doubts. To the missionaries themselves, hope of success rested solely upon their faith.

If unsound at heart, if deceived himself and deceiving

others, he came into the Church, and if moved by other than a divine impulse he offered himself as an ambassador for Christ to the heathen, he has invariably been borne down by the tide of temptation and sin eddying around and sweeping past him. Instead of turning idolators to the worship and service of God, and to a life of Christian purity and happiness, he himself has been turned by them to pagan impurity, degradation, and wretchedness.

But with the true believer it has been far otherwise. His piety has been shocked at what "the ancients do in the dark, every man in the chamber of his imagery." His conceptions of what is befitting the moral dignity of every man have found no counterparts in lands, the inhabitants of which, not liking to retain God in their knowledge, have by Him been given over to a reprobate mind, being filled with all unrighteousness. The cultivated Christian heart has revolted against the horrible dogmas of their faith. In attacking their deep-rooted, full-grown, hoary superstitions, a sense of utter impotence has driven the faithful laborer to communion with Him who is the strength of every saint.

Piety, under these circumstances, has developed itself in new directions, has acquired vigor and strength, and manifested itself in more attractive phases. On the part of the missionary, there has been a spirituality in most striking contrast with the gross, disgusting carnality of the pagan multitude surrounding him; there has been intrepid faith, sustaining even the feeblest and frailest of these Christian adventurers in the presence of the most formidable obstacles and the most appalling dangers. There has been uncomplaining, cheerful submission to the will of God, amidst the heaviest disappointments and the sorest trials; and what shall we say of their patience and fortitude and self-denial and love for souls? Surpassed only by His, who, forgetting the plaudits of the multitude, paused on Olivet and wept over the blind, doomed city, in which most of His mighty works had been done.

Those who have been called to this work have not been the halt, or the lame, or the blind of the Christian flock. Intellect has been laid upon this altar that might have shone with no dim lustre in the halls of science or upon the high places of nations; and taste and refinement that would have been welcome in the best social circles of the most learned and polished lands; and their departure from the fields of their labors and toils and hopes to their reward and rest, has been, like their lives, full of faith and hope and joy. Whether on the land or on the sea, surrounded by their families and friends, or alone, after months of sickness and suffering, or suddenly, and without warning, they have met death, it has been one and the same to them. To live was Christ, to die was gain.

Now, lives of such rare consecration and usefulness, and deaths so rich in faith and hope, have not been without their beneficial results. "For none of us liveth to himself, and no man dieth to himself." If this be true of all, it must be preëminently true of these faithful servants of Christ. The Church has shown its just appreciation of their lives by the permanent record it has made of them. When one has fallen early, like Harriet Newell, or late, like Carey, Marshman, or Judson, the best intellect, the mind most in sympathy with the departed one, the most cultivated and polished pen, has been charged with the welcome task, not of rescuing the memory of such an one from oblivion, (that were a gratuitous service,) not of securing for such an one honorable mention among the names that the world will not let die, but of seeing that he, though dead, may yet speak to the generations as they arrive and depart to the end of time. And so deep has been the interest taken in these memorials, and so wide has been the circulation of them, that by them the Church has gained a new and more elevated conception of the value of Christian life, a new and valuable department has been added to Christian literature, and a new and important sentiment to the Christian world.

The great, the inestimable value of the missionary enterprise may be seen and keenly felt, if we suppose for a moment the Church to have come through the last half-century without this great charity. If we become oblivious of this, we must also of all it has done, of all it has suggested, and of all to which it has prompted. Where were then our hundreds of thousands of Christian converts? — of souls saved, and many of them now high in glory around the throne of God and the Lamb? Where our best specimens of Christian faith and love and zeal? Where our numerous biographies, and records and recollections of men and women, of whom the world was not worthy? Where the sermons and addresses so surpassingly eloquent, and other rich contributions to literature? Where the geographical and ethnical knowledge gained often at such fearful risks? Where the numerous contributions to natural science? Can the Church, can the world, do without these? Blot all these from the records of the last fifty years, and what a blank! Of what achievements and of what glory do you rob the first half of even the nineteenth century!

Nor must we, in this review, pass lightly over the influence of the missionary effort upon the doctrinal belief of our denomination. It creates a necessity for soundness in Christian doctrines. Without this the enterprise cannot live and prosper.

There are considerations, aside from such a belief, which sometimes influence men to favor the cause of Missions. The merchant may be approached with the fact that the work of evangelization will open more broadly and extend to greater length the channels of trade. The man of science and of letters may be charmed with the thought that the work of Missions is destined to find new outlets, and to create a new and more general demand for the products of intellect; that it will remove to a greater distance the boundaries, and give a wider range and fuller scope to the de-

ductions and generalizations and discoveries of science. The natural sympathies may be appealed to and excited deeply by graphic delineations of the wrongs and outrages daily perpetrated in lands unblest by the softening and humanizing influences of the Gospel. Or men of taste and refinement may be moved by a simple conception of the moral dignity and grandeur of the missionary enterprise.

But all these, and everything like them, is productive of only a single impulse, mighty it may be while it is felt, but destined, by its very nature, soon to subside and pass from the mind. It cannot constitute a solid basis for steady support and constant enlargement. This great undertaking must have something more firm and substantial to rest upon, or else the fond hopes, cherished through so many centuries of gloom, are sure to be disappointed at last. That something, whatever it be, must be interwoven with the higher and spiritual nature of the Church. That men may take up, and not soon lay down, the work of spreading the Gospel, and calling back thousands and millions of a revolted race to their allegiance to God, they must be moved, not by new and brighter commercial prospects, not by the enchanting visions of a scientific millennium, nor by the mere impulse of pity, nor by dazzling conceptions of the grandeur of the colossal achievement, but by influences, if appealing to the senses less, more perennial and more deeply laid in the heart itself. These influences must be the legitimate offspring of genuine piety.

"Two elements," says Dr. Merle D'Aubigné, "constitute Christian piety. The vital knowledge of the sin of man, and of the grace of God. In Germany, the former of these elements is more powerful than the latter. While the doctrine of innate corruption is frequently brought forward, that of election by grace is either unknown or disputed. This forgetfulness of the elective grace of God has been most hurtful to Germany, and is one cause of the weakness, the hesitation, and the disorders which prevail there. The

doctrine of election by grace is important to the strength and stability of faith. Alas, for the land of Leibnitz and Liebig, of Goethe and Humboldt, of Arminius and Kant! A few Baptist preachers, having a vital or experimental knowledge of the sin of man and the grace of God, are mightier for good to that empire than her Neanders, and Tholucks, and Olshausens, and Hengstenbergs, and Müllers, and Ullmans, and Strausses."

It is not a little remarkable, though not very mysterious or inexplicable, that the initial impulse to all great moral and spiritual changes among men has been given by those whose doctrinal virtues were in harmony with those alluded to by the distinguished historian of Geneva. Until their system of religious belief assume this type, they seem wholly unprepared for the work to which Providence summons them. Luther, Calvin, Knox, Cromwell, Howard, Carey, and Judson, — and all others who have lived and labored successfully for the better condition, temporal and spiritual, of their race, — have been sustained and guided by the same, identical, doctrinal views.

The candid and accomplished author of the "Half-Century Unitarian Controversy" pays a high compliment to these sentiments (all the higher, coming from a historian) when he says, "We admire and respect, almost to the border of a reverential homage, the heroic virtues, the dauntless spirit, and the enthralling soul of piety in our Orthodox ancestry;" and he adds, "All Puritanical persons ought to be pioneers and missionaries; and the more remote their sphere and the harder their work, the worthier they are and the better we like them."

Were or were not those varied and protracted controversies, in which Andrew Fuller found himself involved, simultaneous with the rise of modern missions, essential to the proper support and continued prosperity of missions? Could the Church then, can it now or ever, go hopefully forth to its great and perilous work without first adjusting its faith

to meet the exigencies that may arise in the prosecution of its world-wide mission? Can men venture into the thickest of the fight, and stand in the fore-front of the battle, unless sustained by a firm belief that God has called them to this dangerous position, and will uphold them with His own omnipotent right hand, and make them immortal till their work is done?

There is, there can be, but one answer to these inquiries. View the case as we will, in all these great conflicts, the odds are hopelessly against the Church. In venturing into this life-struggle she will inevitably be overborne, unless sustained by more than the strength of mortal arm and guided by more than mortal wisdom. The coincidence of faith among men charged with any of the great interests of humanity is not accidental. The trust is too momentous, the consequences of failure are too vast, to leave them any choice as to their dependence. The throne that is forever and ever, the purpose that standeth to all generations unshaken, is the refuge and strength of individuals and nations in their great tribulations.

Said Secretary Evarts, in his charge to Dr. Bridgman, in 1829, "Do not let your mind waver on this point, — that the Gospel will, at some day, triumph over the Chinese empire, and its vast population be given to Christ. Encourage yourself with this thought, and let a holy enthusiasm be kindled in you, exciting every power of your soul to strenuous effort and unwearied perseverance, with the hope that you, as a soldier of Christ, may have some part in such an achievement." "If any ask," wrote Judson to Rice, in 1816, "'What prospect of ultimate success is there?' Tell them as much as that there is an Almighty and faithful God, who will perform all His promises, and no more."

Assuming then that there is a type of doctrinal belief that fits men for, and sustains them in, great and difficult Christian efforts, and that this type cannot be greatly changed or much modified without disqualifying them in a corresponding degree for such service, we find in the missionary enter-

prise the strongest incentive to a correct doctrinal belief; and we find in all departures from Scriptural faith the greatest peril to the missionary enterprise. A denomination of Christians that does not hold fast and unqualifiedly to total depravity, the divinity, the vicarious sufferings, and imputed righteousness of the Son of God, regeneration, and sovereign, elective grace, and also to the indebtedness of Christians, — both to the Greeks and to the Barbarians, both to the wise and the unwise, — will not and cannot do much to evangelize the world. It will come late, after others of a different faith have given the initial impulse to the work, and through every form of obloquy have demonstrated it a success. It will labor with an unsteady zeal and to little purpose, and will relinquish it either as a gratuitous undertaking or a forlorn hope. Mere sentimentalism, however refined, — a sympathy for mankind, as calumniated and grossly wronged by every orthodox creed, — exalted conceptions of the magic influence of a hearty recognition of the right of every man to an equal place, not only in the great brotherhood of humanity but in the paternal affections of God, — never prompt men to do and die for their kind. Men entertaining these beliefs, and others like unto them, never yet have been found ready to put their principles to any severe test, but have kept them, as they have themselves, carefully within the circle of a well-guarded and most advanced civilization.

In the United States, as in Great Britain, foreign missionary work has been somewhat impeded by views entertained in reference to some of the doctrines of grace. The Philadelphia Confession, being a reprint from the London Confession, had much influence in bringing the Church to a unity of doctrinal belief. It is an elaborate summary of faith. It cannot be denied, however, that the wording, if not the true intent and meaning, of some of its articles is unfavorable to the full development of the missionary spirit. A view of the atonement, limiting its wondrous provisions to a particular class, and that small in number, and of grace,

so complete and perfect that it is only slightly dependent upon means — and in some instances not at all — for the safety of the elect, would not hinder much enthusiasm or awake much interest in the evangelization of those so separated and so far removed from the churches as are the inhabitants of pagan lands.

Through the intimacy existing between some of the more prominent members of the Baptist denomination in England, and some members of the Baptist denomination in New England, a change had already taken place in many minds, preparing them for entering at once, with all their hearts, upon this great work, while in other minds the change has been a slow and a labored one. But it has gone so far, and become so complete, that these views no longer are a hindrance to earnest labor, or in any quarter perceptibly repress missionary zeal. Indeed the tendency now is to the other extreme. We would speak with caution of a tendency in which more than a million of minds is involved, and these, too, so independent of each other in their habits of thought. Familiarity with the present status of a few, though the most gifted, is not, under these circumstances, an index of the present position of the many. But such indications, be they what they may, do exist, and are exciting the fears of thoughtful minds; and it should not be forgotten that one existence is as dangerous as the other.

Within the last fifty years the friends of Missions have been called to resist hyper-Calvinistic, antinomian assumptions on the one hand, and humanitarian dogmas on the other; and the productions called forth by these controversies are among the best contributions, within that time, to theological literature. To poise and balance the doctrinal views of a denomination so widely extended and numerous, and withal so vauntingly independent as our own, so that they, without weight or hindrance, will be ready for the Master's use, is not a light undertaking, and cannot be successfully done by any created hand.

The polity of our Church, always a matter of peculiar regard, not to say of sleepless jealousy, has been modified only a little, if any, by the presence among us of missionary organizations. In 1814 we entered upon the work of Missions with decided, invincible partialities for Church independence. In 1864 these partialities remain, as of yore, strong, unyielding. Through all this period the churches have closely inspected every change, have carefully considered every article of every constitution, and have bid God-speed to none against which there was even a suspicion that it was designed, or in the hands of evil-disposed managers might be used, to trench upon cherished ecclesiastical liberties.

In any contest for power now, as fifty years ago, the smallest church is a match and more than a match for the largest missionary society in all the land. Should any such collision be imminent, the sympathy of the entire Baptist host would be promptly manifested in favor of the Church, and the intruding, overshadowing body would be required to remove at a safe distance or cease to be.

The Triennial Convention and Missionary Union have had their full share of difficulties to overcome. With all their sacrifices, the winds and waves have often been unpropitious. The agitation of the public mind has been unprecedented. Social reforms, in magnitude and importance unparalleled, have been projected. In their way to favor and success they have encountered the malignant passions of selfish and unscrupulous men. An effort has been made to enlist the sympathy and secure the indorsement, if not coöperation, of as many foreign bodies as possible. The Missionary Union, with the wisest management at its Rooms and the best advice out of them, has not always been able to keep clear of entanglements and complications. It has plead in vain that its "single object is to diffuse the knowledge of the religion of Jesus Christ, by means of Missions, throughout the world." It must commit itself to the one party or the other.

And yet, amidst all these several agitations, there has been

evinced at no time a disposition to claim power not cheerfully conceded, nor to dictate to the churches the course they should pursue in mastering the same difficulties. Fears also have been entertained, and sometimes expressed, that Secretaries or the Executive Committees or Boards of Managers might install themselves as lords of God's heritage. Constitutions have been made, amended, and reamended, lest it should be claimed that power is conceded under some ambiguous expression, and then its aid invoked in furtherance of some evil design against the freedom of the churches.

The missionary, reared amidst such sleepless vigilance and Argus-eyed jealousy, has borne off with him to distant lands this same habit of mind. He has scrutinized every expression, phrase, or word under which might lurk some foe to his freedom. He has imparted the same spirit to the little bands which he has, by the grace of God, gathered in the wilderness, and they have soon learned to snuff the approach of the same danger, and to place themselves upon the defensive.

On the other hand, missionary organizations and labors have suggested to thoughtful minds the inquiry whether a a more compact form of Church government might not be desirable. The Missionary Union is conceded to be an institution unknown to primitive Christianity; must it, therefore, forever remain an alien and stranger to the Christian Church? Might it not be cherished and nurtured with a warmer affection, if it could be taken nearer to the heart of the Church? Is not the relation (if it be one at all) an unnatural one? Should a church, as such, really and in fact, have nothing to do in the discharge of a duty which her Founder and Head evidently laid over upon her? Can she thus lightly dispose of a great trust? If there are insurmountable obstacles, as there are, to a closer connection between the Missionary Union and our churches there, why not change the one or the other, and so render a closer connection possible? Or why not abolish the form of one or of

the other, and intrust the duties and responsibilities of both to one alone?

These and similar questions have been suggested by the work in which we have been engaged during the last fifty years. They have been talked over as brother has met brother in private Christian intercourse. They have engrossed our platforms at anniversaries, and been a most fruitful theme, inspiring a most fervid eloquence. Taken thence they have given employment to pen and press through many a livelong year. And yet, the attachment of the denomination to its simple, primitive form of Church government has remained unimpaired. Evil would befall the hand that should be stretched forth to effect any radical change in our mode of government. In the eyes of the entire Baptist host it would be little less than sacrilege.

If, therefore, there is any importance attached to a closer union, — if to our form of Church government, — if to our conception of Christianity and type of piety, — if to our views of ordinances and to our doctrinal belief, — if to our acquaintance with each other and our experience in missionary labor (and what mind can over-estimate these?) — we are better prepared to-day to enter upon a second half-century of missionary effort than we were fifty years ago to enter upon the first. And when our children shall meet here, half a century hence, to recount, as we do to-day, the labors and temptations and sacrifices of this approaching period, may they have to relate a richer experience of the grace of God, a more wonderful display of Divine mercy to a lost world, and greater triumphs of the Gospel in our own and in distant lands.

MISSIONS,

IN THEIR

RELATION TO EDUCATIONAL INSTITUTIONS.

By REV. HENRY J. RIPLEY, D. D.,

Newton, Mass.

LITERARY INSTITUTIONS

IN THE

BAPTIST DENOMINATION SINCE 1814.

In 1814 only two public literary institutions, specially connected with the denomination, were in operation, namely, Brown University, in Providence, R. I., founded in 1764, and Pierce Academy, in Middleborough, Mass., founded in 1808, by the munificence of Deacon Levi Pierce.[1] These both, at the present date, occupy prominent positions among the literary institutions of their respective grades in the United States.[2]

About the beginning of our half-century the attention of various bodies of Christians was directed with peculiar interest to the subject of education for the ministry. In 1808 the Andover Theological Seminary, in Massachusetts, was founded; in 1810 the Theological Seminary of the Dutch Reformed Church, in New Brunswick, N. J.; in 1812 the Theological Seminary in Princeton, N. J.; and in 1814 the Theological Seminary in Bangor, Me.

[1] In Dr. Benedict's History of the Baptists, Vol. ii. pp. 448–450, mention is made of the following schools: — Rev. Isaac Eaton's Academy, at Hopewell, N. J., opened in 1756, closed in 1767; Dr. Jones's, at Lower Dublin, Pa., from 1766 to 1794; Rev. Wm. Williams's, at Wrentham, Mass., commenced in 1776; Rev. Mr. Robert's, at Statesburg, S. C., 1800; Mount Enon Academy, near Augusta, Ga., 1806; also, Dr. Stanford's, in New York city; Dr. Burgess Allison's, in Bordentown, N. J.; Rev. Stephen S. Nelson's, at Mount Pleasant, N. Y.

[2] The Faculty of Brown University consists of the President, eight Professors, and three Instructors. Its Library contains 30,000 volumes, and a permanent fund has been created for its benefit and for the purchase of philosophical apparatus of $25,000. Its number of students is 202. Its invested fund amounts to $208.000.

Pierce Academy has a yearly attendance of 100 pupils, of both sexes, of the average age of 19 years.

The public mind among the Baptists was taking the same direction. Churches were rapidly multiplying, while ministers could not be found in any proportion to the demand for them; and while general education was fast elevating the mass of the people, the number of educated Baptist ministers was fearfully small.

In 1812 an Address to the Baptist Churches was issued by ministers in Philadelphia, and the Baptist Education Society of the Middle States was formed. Dr. Staughton, who, as early as 1807 had received young ministers into his family, to whom he gratuitously gave instruction, was appointed tutor, and a small class of young ministers was formed who resided in his house.

In the winter of 1812–13 a charter, for future use, was obtained for a Literary and Theological Institution to be located in Maine.

In 1814 the Boston Baptist Association formed an Education Society. This movement met with a ready response. Contributions from the churches soon reached to upwards of $700; and $700 more were added by one generous disciple of Christ. The very week after the forming of this society, John Cornish, Esq., left to it by will two thirds of his whole estate, valued at $24,000; the remaining third also to come into its possession after a specified term of years.[1]

[1] An Address from the pen of Rev. Dr. Chaplin, then pastor at Danvers, contributed materially to the formation of this society. The Address proved, in the providence of God, a most fruitful agency. The society, which it so much aided in forming, sent young ministers for education to Dr. Chaplin; the Trustees of the Maine Literary and Theological Institution, having located it at Waterville, appointed him Professor of Theology, and his removal to Waterville with his students led to the chartering of the institution as Waterville College. The society had also an intimate connection with the founding of the Newton Theological Institution, and for several years supported one of its professors. The Address exerted a potent influence also in Western New York. On this point it affords us much pleasure to introduce the following extract from a letter in response to a request for information: —

"Soon after my connection with the Hamilton Literary and Theological Institution, in 1835, I had the pleasure of meeting with the Rev. Daniel Hascall. During the interview he spoke of Dr. Chaplin and of the Address written by him and presented to the Boston Association on the subject of forming an Education Society. Its arguments, he said, made a deep impression on his mind, and first suggested to him the idea of forming such an association for promoting the education of the ministry; and that this led to the formation of the New York Baptist Education Society.

In 1816 an Education Society was formed in the Warren Association, R. I. Committees were appointed by the Warren and the Boston Associations to consider the subject of establishing a theological institution adapted to the state and exigencies of our denomination.

In 1817, month of May, a meeting of Baptist ministers and brethren was held in Hamilton, N. Y., relative to the education of young men called to preach. A committee was appointed to consult with brethren not present, to collect information, and to call another meeting. A second meeting was accordingly held the ensuing September.

The labors of Rev. Luther Rice during his tours throughout the country, commencing in 1813, for awakening an interest in missionary efforts, also contributed materially to an educational movement. Wherever he went, as he observed the need of increased mental culture in the ministry, he made ministerial education, as well as missions, a topic of conversation. The two objects lay side by side in his mind.

The public sentiment manifested itself in the General Convention, at its very formation, and a rapid sketch of its proceedings relative to education is pertinent to the present occasion. The constitution, adopted at its first meeting, 1814, while it contained no specific reference to education, made it the duty of the Board to "employ missionaries, and, if necessary, to take measures for the improvement of their qualifications." At the first meeting, also, Dr. Furman, of Charleston, S. C., Dr. Baldwin, of Boston, Mass., and Dr. Staughton, of Philadelphia, were appointed to "prepare an Address to the churches on the subject of Foreign Missions, and on the general interests of the Baptist Denomination." This Address spoke with great earnestness on the education "of pious youth called to the ministry," and the desirableness of

"The formation of that society occasioned the founding of the Hamilton Institution, and this led to the chartering of Madison University; and in these originated the University of Rochester and Rochester Theological Seminary. "Thus the seed, cast abroad by one earnest effort of 'a good man, full of faith and of the Holy Spirit,' has taken root and brought forth a thousandfold.

"T. J. CONANT.

"March 16, 1864."

"a general theological seminary, where some, at least, might obtain all the benefit of learning and mature studies."

At the second meeting of the Convention, 1817, Dr. Furman, the President, addressed the body on this subject; and the Board were authorized, when distinct funds to a sufficient amount should be received, "to institute a classical and theological seminary." In July of the same year, the Education Society of Philadelphia offered to the Board "their co-operation in accomplishing the objects contemplated by the Convention." At a special meeting of the Board, in August of the following year, 1818, Dr. Staughton was elected Principal of the proposed institution, and Rev. Irah Chase, Professor of Languages and Biblical Literature. Instruction was commenced in Philadelphia in a private house hired for the purpose.

At the Triennial Meeting of 1820, the question of a place for the institution came up for consideration. There were strong reasons for locating it in Philadelphia, where instruction had already been begun; but many thought that a more southern position would attract to it the confidence and support of all the churches. Mr. Rice and Rev. O. B. Brown, of Washington, together with some associates, had also purchased a lot of land in the vicinity of Washington, intended by them as a site for the institution, and ultimately for a college under the direction of the Convention, and had proceeded to build on it. These premises were now offered to the Convention. The offer was accepted; and the Board were directed to remove the institution to Washington whenever suitable preparation should be made for its reception.

Application was now made to Congress for an act of incorporation, that the Convention might hold this property and manage the institution; but, as the Convention was a religious and denominational body, Congress was unwilling to entertain the petition. A charter for a college was then applied for, and was granted, Feb. 9, 1821, incorporating "the Columbian College in the District of Columbia," with full powers

to create a Faculty in Law, Divinity, and Medicine, as well as to provide for the ordinary branches of collegiate study.

The institution in Philadelphia was consequently, in September, 1821, removed to Washington, as the Theological Department of the Columbian College, with Professor Chase and eight students. At the opening of the College proper, in January, 1822, Dr. Staughton and Professor Chase were appointed to offices both in the classical and the theological departments, and five of the eight theological students entered the classical course. As an unavoidable result, in the incipiency of the College and amid the great efforts which its sudden prosperity made necessary for erecting additional buildings and for extending its operations, the theological department became overshadowed, and before long dwindled away.

It is worthy of note here that the institution commenced in Philadelphia was the earliest theological seminary, strictly so called, among Baptists in the United States. Much good was done by it. It numbered, in all, more than twenty students; and in 1821, just before its removal to Washington, eleven young ministers, who had completed the course of study, were regularly dismissed.

It thus appears that influences were at work in all parts of the country favorable to the originating of literary establishments. It is proposed, therefore, to present, from materials which brethren connected with literary institutions have kindly furnished, a list of such establishments, in the order of time, with statistical items which may show their importance and their claims to our remembrance before God.

Waterville College, Me.; chartered originally, in 1813, as the Maine Literary and Theological Institution. Instruction was commenced in 1818 by Rev. Jeremiah Chaplin, who removed from Danvers, Mass., to Waterville, with students that had resorted to him under the patronage of

the Massachusetts Education Society. In 1820 it was invested with collegiate powers. Its graduates number 430; of whom 142 have entered the ministry; and of these five have been in the foreign missionary service. It will not be invidious to mention that the earliest missionary to the Karens, (who, on his bed of death, could not be content without witnessing the baptism of the first thirty-four converts,) George Dana Boardman, was a member of the earliest class graduated at this College in 1822. Its number of students, diminished in consequence of the war, is 69. Its Faculty ordinarily consists of the President, four Professors, and one or two Tutors. Its Library contains 6000 volumes; it has a good chemical and philosophical apparatus and a valuable cabinet; its entire property may be set at $120,000. An effort is now in progress for increasing its permanent endowment fund to $100,000.

Madison University, Hamilton, N. Y., originally Hamilton Literary and Theological Institution.

Instruction was commenced in 1820, at first not in a regular course. Subsequently a literary and theological course of three years was framed; then, of four years; afterwards, of six. In 1834 a threefold course of eight years was established, — academical, two years; collegiate, four; theological, two. The charter giving the name, Madison University, was granted in 1846.

The whole number of college graduates is 550; of theological graduates, 375. About 1076 have taken a partial course of from one to five years. About 1000, in addition to the regular theological graduates, have entered the ministry, making the entire number 1375. Fifty-five (55) have entered the foreign mission service. In the University, embracing both the classical and the theological departments, are nine Professors, with two Teachers in the Grammar-School. In the Theological Seminary there are 29 students; in the College, 69; in the Grammar-School, 126; making

an aggregate of 224. The Library contains 9000 volumes; the philosophical apparatus, cabinets, and museum are valued at $8000. The property of the University is estimated at $170,000.[1]

Columbian College, in the District of Columbia; chartered 1821; operations commenced January, 1822.

The number of students rapidly increased, and the energies of those who had the College in charge were taxed to the utmost to provide for its wants. As no funds had been previously collected, and the outlay had been made on borrowed capital, and efforts to meet indebtedness were unsuccessful, the College became embarrassed to such a degree as to threaten its extinction, or, at least, its loss to the denomination. But at length, in 1842, its entire indebtedness was liquidated, and in 1857 it had in hand the clear sum of $65,000 towards an endowment.

The College was proceeding with vigor, and with a reasonable prospect of increased means for usefulness, until the outbreak of the rebellion in 1861. That event, and the occupying of the main college edifice as a military hospital, necessarily occasioned a derangement of its affairs. Instruction, however, has been maintained in the college classes and in the preparatory department. In 1860–61 the Professors and Teachers in the College, including the President, were nine, together with a Principal in the preparatory department. A medical department was also in operation, with a Faculty of nine Professors. The entire number of students that

[1] The first offering for this enterprise was the sum of $13, laid down by thirteen Christian men, in shares of $1 each, September, 1817, at a meeting in Hamilton, mentioned on a preceding page.

The ground on which the buildings of the University stand was originally consecrated to God by Judge Samuel Payne and his wife, who, while on the hill surveying the rich plain below, knelt before God and vowed, "That if the Lord would prosper them, and give them this land, they would devote it to His cause." This vow was made in 1794, a quarter of a century before the ground could be serviceable for educational purposes. As the growing prosperity of the institution increased its necessities, as well as its title to generous support, the vow was remembered and the ground given, measuring 123 acres.

year was 212, of whom 62 were in the medical department. The Library contains 5000 volumes. Tuition is gratuitous to students of limited means who have the ministry in view. In 1858 the entire number of graduates was 259, of whom 90 entered the ministry, and 4 became foreign missionaries

New Hampton Institution, at Fairfax, Vt.; commenced at New Hampton, N. H., under the patronage of the New Hampshire Baptist State Convention, in 1825, with the design of furnishing instruction in the higher branches of general English education, of preparing young men for college, and providing theological instruction to such extent as might be practicable for candidates whose circumstances would not allow a lengthened course. A Female Seminary was also connected with it, of a high order.

The institution had no endowment, but was dependent on private munificence and annual contributions from the churches. It consequently became embarrassed, and in 1853 it was transferred to Fairfax, Vt., with the expectation of receiving from its friends in Vermont and New Hampshire sufficient endowment to meet the expense of theological instruction.

In the absence of definite information as to the number of those who have shared in the advantages of this institution, and of those who have entered the ministry from its walls, it must suffice to say, in general, that the attendance has been numerous, and that the instructors and patrons have regarded the results as satisfactory.

Newton Theological Institution, Newton Centre, Mass.; commenced 1825; designed for the instruction of college graduates and others whose attainments enable them to proceed profitably with graduates in theological studies.[1]

[1] When it became evident that theological instruction, on the plan of the institution commenced in Philadelphia by the Triennial Convention, could not

The regular course of three years embraces four departments, — Biblical Literature and Interpretation, Christian Theology, Church History, Sacred Rhetoric and Pastoral Duties. Students whose circumstances do not admit of their prosecuting the regular course are admitted to a partial one.

It has an endowment of $100,000, of which the sum of $10,000 is a permanent fund for the Library. Besides, it has in subscriptions $30,000 for the edifice about to be erected for the public uses of the institution ;[1] also real estate valued at between $40,000 and $50,000.

The Library contains 12,000 volumes. The number of Professors is three, with an Instructor of Elementary Hebrew ; the number of students, 27. The entire number admitted to the institution is 492. Thirty (30) have entered the foreign missionary service.

Georgetown College, Ky. ; commenced in 1831. In 1829 the Trustees of the Kentucky Baptist Education Society were incorporated, in order to receive a legacy left "for the purpose of educating pious young men for the Baptist ministry," with power to establish an institution of learning in the State, for the better accomplishment of its object. The institution was located at Georgetown.

With a varied preceding history, it enjoyed much prosperity from 1840 to 1849. After two or three years of renewed depression it again, in 1852, entered on a career of prosperity. When the present war broke out its Faculty consisted of the President, four Professors, and two Tutors ; in the preparatory department were also a Principal and an Assistant ; and the annual number of students in all ranged

be prosecuted in connection with the Columbian College, Prof. Chase, in the early part of 1825, resigned his office in the College and repaired to Boston, Mass. The ministers and leading brethren, in this city and its vicinity, resolved on carrying into effect their long-cherished purpose of founding an institution for ministerial education ; and in the fall of that year the Newton Theological Institution was established, Prof. Chase being its first Professor.

[1] The corner-stone of the edifice was laid with appropriate religious solemnities, June 29th, 1864, during the exercises connected with the thirty-ninth anniversary of the institution.

from 200 to 250. Since the war the number of students has declined at least one half. The graduates of the College since 1840 number 230, of whom more than 60 have become ministers. The Library contains over 5000 volumes; the philosophical and chemical apparatus and the cabinet are very valuable.

Besides the College property, valued at $50,000, the endowment fund is $130,000. There is also a fund for theological instruction of $50,000, belonging to the Western Baptist Theological Institute, whose operations are carried on in connection with this College. The tuition of candidates for the ministry is gratuitous.

Denison University, Granville, Ohio; originated in 1832 by the Ohio Baptist Education Society, under the name Granville Literary and Theological Institution. In 1854 the name was changed to Denison University.

From its beginning it has embraced three departments, — Preparatory, Collegiate, and Theological. The Faculty at present consists of five Professors, including the President, and a Tutor. The whole number of students the present year has been 127. The number of graduates since 1840, when the first college class was graduated, including the class just completing their course, is 116, of whom 41 have entered the ministry, one of them in the foreign mission service.

The College has enjoyed substantial prosperity, though it has never been liberally endowed. It has a presidential endowment of $8500, and an endowment of $4500 for the theological department. An encouraging beginning has been made for a permanent fund of $100,000. Few colleges, if any, have accomplished so much with so slender resources. The entire sum actually paid in to the College from its inception, 32 years ago, has been but little more than $75,000. At the same time, a fair estimate of the present value of the institution in valid property would not place it below $50,000.

Shurtleff College, Upper Alton, Ill.; established in 1832 as Alton Seminary, for young men called to the ministry; chartered in 1835 as Alton College; named Shurtleff College in 1836, in honor of Benj. Shurtleff, M. D., of Boston, Mass., who had made it a donation of $10,000.

The Faculty consists of the President, five Professors, and one Instructor. A theological department has been recently organized, with a Professor of Theology, a Professor of Biblical Studies and Sacred Rhetoric, and an Instructor in Church History and Polity. The average annual number in attendance during the last eight years, in the preparatory and the collegiate departments, is 108, about one third of them preparing for the ministry. The number of those who have taken the first degree in course is 63. Nearly 100, from the beginning, have entered the ministry, three of whom became foreign missionaries. Of the present number of students 38 are candidates for the ministry. Tuition is free to students preparing for the ministry. The Library contains over 4000 volumes.

After passing through many struggles and embarrassments the College is now free from debt and has property valued at $75,000. Arrangements are in progress which promise to add greatly to its property and its advantages.

Shelburne Falls Academy, Mass.; incorporated in 1833. The number of teachers is three, and the annual number of students of both sexes has ranged from 50 to 450. It has a permanent fund of $5000, and its real estate is valued at $3000.

Connecticut Literary Institution, Suffield, Conn.; founded by the Connecticut Baptist Education Society; operations commenced in 1833. It has three departments, English, Classical, Scientific, and two courses of study, occupying three years, one for young men preparing for college, another for young ladies. It is furnished with appa-

ratus requisite for teaching Natural Philosophy, Chemistry, Surveying, and Civil Engineering. The teachers are from two to four gentlemen, and two ladies; the annual number of students, of both sexes, varies from 100 to 150. It has no cash funds, but its real estate is estimated at $40,000. The institution has been largely blessed with revivals of religion.

Worcester Academy, Mass.; incorporated in 1834, as Worcester Manual Labor High School.

After experiencing great pecuniary embarrassments it was located, as the Worcester Academy, within the city of Worcester. It is now free from debt, and in addition to its real estate, furniture, and apparatus, estimated at $15,000, has assets to the value of $20,000. It maintains two courses of study, each occupying three years, the Scientific and the Classical. The Scientific is intended to give pupils of both sexes such culture as will fit them for the common business of life, and for the work of teachers; the Classical, to give preparation for college, or for an immediate entrance on professional studies; also, to carry students forward to advanced collegiate standing. The average annual number of pupils for thirty years has been over 100. Candidates for the ministry, approved by the Executive Committee, receive tuition free; and each Baptist minister in the county of Worcester has the privilege of sending one son to the Academy without charge for tuition.

Franklin College, Franklin, Ind.; commenced in 1834. The form of a college was assumed in 1843. Instruction has been ever since maintained, though with slender means and in unfavorable circumstances. During the ten years from 1852 to 1862, the number of graduates was 18, the average yearly attendance of students, chiefly in the preparatory department, being about 100. During the same period several revivals of religion were enjoyed, in which 42

became hopefully pious, of whom several are now preachers. Of the entire number of regular graduates ten are ministers. The College has at present but two Professors, and the preparatory department is conducted by two Tutors.

University at Lewisburg, Pa. The charter for an establishment comprising a preparatory school, a college, a theological school, and a school of high order for young ladies, was granted in 1846. A high school was opened the same year. Collegiate instruction was entered on in 1848, and a class was graduated in 1851. The teachers, at present, are, in the theological department, one; in the College, four; in the academical department, three; in the Female Institute, five; in all, thirteen. The Library contains 3000 volumes; the apparatus is ample; the laboratory has been prepared at a large expense, and the cabinet is well supplied.

The amount of money received for this enterprise is about $150,000. Land, buildings, a library, and apparatus have been procured, and $53,000 remain as a permanent investment, of which $20,000 are for the theological department. Efforts are now in progress to increase the permanent fund to $100,000.

The number of students in all the departments has seldom been less than 200. Those who have completed the regular course are, in the College, 109; in the Theological School, 22; in the Female Institute, 65. Of the 109 college graduates 47 have entered the ministry.

In the several revivals of religion with which this establishment has been blessed, 111 pupils have been received into the Lewisburg Church, while as many probably have joined churches elsewhere.

University of Rochester, N. Y.; founded in 1850. It provides two courses of study, the Classical and the Scientific, each occupying four years and entitling to a literary degree. The geological and mineralogical cabinets are of a

superior order, purchased at the cost, which is considered low, of $20,000; the geological has been pronounced by competent judges to be without an equal on the American continent. The moral and religious culture of the students is particularly cared for, as well as the discipline of the intellect. Indigent students for the ministry may receive free tuition; and other indigent students of good character receive aid. The number of Professors, including the President, is eight; the present number of students is 130. The Library contains over 5000 volumes.

Rochester Theological Seminary, N. Y.; founded in 1850. The regular course of study of three years, with three Professors, embraces Biblical Literature, Ecclesiastical History, Theology, Homiletics, and Pastoral Duties. A partial course, also, is provided for those whose age and circumstances may render it expedient. There is also a German department, with a native German Professor. The Library, embracing that of Neander, the Church historian, contains 5000 volumes.

The number of students for the year just closed, including those in the German department, was 51. The number of those who have here prepared for the ministry is 201. The professorship endowment of the Seminary is about $50,000. Students can have the benefit, free of expense, of Lectures in the University.

New London Literary and Scientific Institution, N. H.; commenced in 1853. When the New Hampton Institution was removed to Vermont, brethren in New Hampshire, feeling the importance of still having in the State a literary institution within the Baptist denomination, called a meeting on the subject, at which arrangements were made; and in the course of the year 1853, instruction was commenced by six Teachers, — three gentlemen, three ladies.

The institution prepares young men for college, and for

advanced standing in scientific schools, and furnishes for young ladies a course of study of four years. The number of past pupils is 3276; the present number, 170. The Teachers are eight, — three gentlemen, five ladies. Besides the buildings and other property, valued at $5000, it has a permanent fund of $18,000, and the yearly amount of tuition is about $2000. It has been repeatedly blessed with the converting influences of the Holy Spirit.

Burlington University, Iowa; commenced in 1854. It was designed for furnishing literary and theological instruction for young men contemplating the ministry, and to afford means of liberal culture to the young, generally, of both sexes. A commodious edifice was erected, and a Library of 2000 volumes has been collected, together with philosophical apparatus and valuable collections of specimens in Natural History and Mineralogy. In the preparatory department the annual attendance has ranged from 112 to 178. Of these, 20, including those now at the institution, have been trained for the ministry. Several adverse circumstances have hitherto impeded the plans of the Trustees; and at length the war broke up the collegiate classes, which had been organized two years before, by calling a large proportion of the members into military service. The friends of the institution, are, however, rallying to its support; its prospects are brightening, and at the opening of the next academical year it is to be reorganized.

Wayland University, Beaver Dam, Wis.; commenced in 1855. The design was to have a college for young men, and a seminary for young ladies. After some progress pecuniary embarrassments occasioned a suspension of operations, which, however, are now resumed. The institution has at present four Teachers, — two gentlemen, two ladies. Its property is valued at about $30,000.

Kalamazoo College, Mich.; chartered in 1855. This institution originated in a classical school, opened in 1829. Preparation for the ministry having been from the first a leading object, it always received as much attention as circumstances would allow; and, for six or eight years previous to the chartering of the College, theological instruction was carried on in a somewhat regular form.

The privileges of the institution were, from the beginning, open to both sexes alike; and when it became a college, provision was made for a four years' course of instruction for young ladies, given partly in combination with the regular classes of the College. The catalogue for 1862–3 gives the total of students for that year as 194. About 50 have entered the ministry from this institution. At present, the Faculty for collegiate and theological instruction consists of four Professors; in the ladies' department there are five Teachers. The College property amounts to $43,000. The institution has been largely blessed with revivals of religion.

University of Chicago, Ill.; incorporated in 1857. It originated in the donation by the late Hon. Stephen A. Douglas, in 1856, of land adjacent to Chicago, then valued at $60,000, in trust for the founding of a University. To this sum an addition of $100,000 was made by citizens of Chicago, and the amount was subsequently increased to about $225,000.

It has both a Classical and a Scientific course, each entitling to a literary degree. An Academy is connected with it; a Law department, also, is established.

The chemical and philosophical apparatus is of the best description. In Geology and Mineralogy, also in Botany, the collection of specimens is one of the largest and best in the country. The Observatory, now in process of erection, is to be furnished with the Clark telescope. The Library numbers 4000 volumes.

The Faculty consists of ten Professors, including the President and a Tutor, besides four Professors in the Law department. The present number of students is 125. Those who have entered the ministry, and who are preparing to enter, are 50.

SUMMARY.

The number of institutions here recorded, dating since 1814, extend from Maine to Pennsylvania, and from the Atlantic coast to the Mississippi, ranging from academies to theological seminaries, and providing generous culture for both sexes, is 20. The number of teachers exceeds 125, and that of students, 2500. The number of those who have entered the ministry from these institutions, making allowance for those who pursued theological study at seminaries distinct from their colleges, and who might, therefore, possibly be reckoned twice, exceeds 3000. The number of those who have entered the foreign mission service is a little more than 100. The amount of property exceeds $1,800,000.

In addition, within the States which engaged in the present rebellion several institutions of a high order were originated among the Baptists, since the forming of the General Convention: In Virginia, RICHMOND COLLEGE, 1832; in North Carolina, WAKE FOREST COLLEGE, 1838; in South Carolina, FURMAN UNIVERSITY, 1851, and the SOUTHERN BAPTIST THEOLOGICAL SEMINARY, 1858; in Georgia, MERCER UNIVERSITY, 1833; in Alabama, HOWARD COLLEGE, 1841; in Mississippi, CLINTON COLLEGE, 1851; in Louisiana, MOUNT LEBANON UNIVERSITY, 1853; in Tennessee, UNION UNIVERSITY, 1840. These seminaries were, in 1859–60, in a prosperous condition. Their operations are now suspended.

DEVELOPMENT

OF THE

BENEVOLENT PRINCIPLE IN THE BAPTIST DENOMINATION

DURING THE LAST FIFTY YEARS.

By REV. RUFUS BABCOCK, D. D.,

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DEVELOPMENT

OF THE

BENEVOLENT PRINCIPLE IN THE BAPTIST DENOMINATION DURING THE LAST FIFTY YEARS.

This topic was assigned to the writer by the Executive Committee of the Missionary Union, with the suggestion that his "personal knowledge runs back over most of the period named, and his connection, official and otherwise with our benevolent societies, specially qualifies him for the service." Let this excuse the freedom of the reference to personal recollections.

Sunday-Schools.

Fifty years ago, a boy of 15 years, in the household of a Baptist pastor in New England, having access to the full average means of information current at that period, had never heard of a Sunday-school. The only religious periodical then in existence in the denomination, "The Massachusetts Baptist Missionary Magazine," was regularly received, and earnestly read, but had never noticed such a novelty; nor through any other medium had any knowledge of such an enterprise yet reached the eye or ear or heart of the great majority even of the pastors and churches in our land. Five years later, the same youth, then in college in a town of 12,000 inhabitants, had still never seen such a thing as a Sunday-school. But in conjunction with another student from the vicinity of his birthplace, 100 miles away, having heard and read something of the benign influence of such

schools, after considerable hesitation, with fear and trembling, he essayed and achieved the establishment of a Sunday-school in the oldest Baptist Church in the United States, — the original Roger Williams, or First Baptist Church in Providence, Rhode Island. About 120 scholars were every Lord's Day gathered in the lecture-room of the noble church-edifice, then and now occupied for sacred purposes, — and built so ample on purpose "to hold college commencements in," as the early records declare. Here, not less than 20 teachers, many of them being college-students, — Messrs. Davis of Worcester, and Caswell of Providence, among them, — employed, with mutual profit to themselves and their pupils and the community, an hour of earnest endeavor each Sabbath morning, to teach the children God's Word. The principal exercise was committing and reciting the Scriptures and hymns; a system of rewards was announced, blue and red tickets issued, having a fixed value, and to be redeemed in reward-books given at the close of the school, which that year continued only through the summer.

The next year, these students were on the alert for recommencing the school. Grown wiser by experience, two improvements were introduced. It had been seen to be a great disadvantage to have the school so dependent on college-students for its male teachers, because their absence in vacations could not well be supplied. The endeavor was, therefore, to enlist as many permanent residents as possible in this labor of love, and particularly was it thought important that the superintendent of the school should be a resident of Providence. The late James D. Knowles — a little while before converted and baptized — was induced, by the persuasion of these same students, to take this office. Like everything which he undertook, the service was well performed. Moreover, to avoid the pecuniary dilemma of the former year, when the payment of a heavy balance of expenses from the light purses of students had been found onerous, it was determined to raise the requisite amount of funds beforehand, and a sub-

scription paper was circulated for this purpose, headed by Hon. Nicholas Brown with $2.00, others giving the half, or the quarter, or the eighth of this sum, till five-and-twenty or thirty dollars were made up. This was the day of small things; but behold how great a matter a little fire has kindled!

It may be interesting and encouraging to trace the early progress of this development. In less than three years, or while the student first mentioned was still an undergraduate, so widely and powerfully had the current in favor of Sunday-schools extended, that when the edifice of the Third Baptist Church in Providence, on Tockwotten Plain, had been reared and enclosed, and means were wanting to finish it, some benevolent friends, both Quakers and others, suggested the desirableness of excavating the earth under a portion of this enclosed frame, and finishing off, simply and cheaply, an apartment for a Sunday-school for the poor, wayward, neglected children of that part of the town. So important did this seem to old Father Dodds and others, that one of the students was sent to seek additional aid for its completion as far as New Bedford, and the sum of about $300 was secured, and the room opened and occupied as proposed. Nearly 100 were gathered into the school the first season. A great advance this, in so short a time. Nine or ten years later than the point first indicated, this same student, having become a pastor of one of the flourishing churches in eastern Massachusetts, one beautiful summer morning enters the Sunday-school numbering over 300 scholars. It is a blessed season of revival. The dews of Divine grace are falling richly on every side. He rises to address the school at the close of its session; but how cheering is the unwonted spectacle. In a hundred eyes the tears of penitence are now gathering, and many young hearts are beating responsively to the calls of the Saviour. During that season more than 100 put on Christ by this young pastor's hand, — scores of them from the Sabbath-school, — while similar scenes were witnessed in the churches and schools all around them.

Again, some half dozen years later, the same individual is presiding in a college, in the newest and most destitute of the New England States, where Boardman, a few years earlier, had heard the Master's call, — "Whom shall I send [to Burmah], and who will go for us?"— to respond, in the language of the Prophet, "Here am I; send me." This spirit of evangelical enterprise and endeavor still lingered in those halls of science; 40 of the young students banded themselves together, with a holy determination that they would destroy the ignorance, the Sabbath desecration and vice, in as wide a circle as possible around them. They actually gathered about 20 schools, within the radius of six or eight miles, to which they were wont to go forth each Sabbath, to superintend and teach. Then, once in the season, generally on the Fourth of July, these schools all came together, either in the church, or — when that was found inadequate to contain the hosts which assembled — in a beautiful grove near, and overlooking the College *campus*, where, as their several Sabbath-schools, with banners and appropriate mottoes and music, were gathered, the best talent attainable in the State was engaged to address and encourage them. How blessed the spectacle on these occasions, — to see a thousand children gathered from the surroundings, and, lately entirely neglected, now taught to sing the praises of Immanuel!

Turning, now, from these pioneer fields and labors, consider the magnitude and sacredness of the Sabbath-school work, in training the children and youth who are connected with the 12,000 or 13,000 Baptist churches in our country. Some of these support several schools, — most of them at least one, — with as many or nearly as many children as there are communicants in their churches, while some few have no Sabbath-schools at all. To reach an approximate estimate of their number, and of the pecuniary expense of sustaining them, is the most difficult — and, from its want of exact and definite data, the least satisfactory — part of the duty in hand. Bringing into requisition all his own

experience and observation in a membership of some years' duration in no less than 9 churches, in 7 different States, together with what he has gleaned in tours reaching through 30 States, including the District of Columbia; availing himself of the definite returns, so far as attainable, and of the separate estimates of those most intimately acquainted, and of soundest judgment, the writer reaches this conclusion: That the number of efficient Sabbath-schools sustained by Baptists is about three fourths the number of all our churches; and the aggregate number embraced in the schools about two thirds of the number of our returned communicants. This would give an aggregate of 9420 schools, averaging a little more than 70 scholars each, or a total of 692,286 in all. This is at least a fair approximation to accuracy of statement, quite as likely to be somewhat under as over the existing facts. Whose heart can fail to warm with grateful emotion in view of such an aggregate of good, and wisely directed efforts to such a vast extent, for the welfare of the rising generation, the hope of the churches and of the world?

As to the development and exercise of benevolence in all this work, it will be obvious, on the slightest reflection, that the *pecuniary* amount expended is really the least part of the cost. The time and toil, the persistent and often-repeated efforts to draw all these into the Sabbath-schools, and retain, govern, and teach them there,—all this put forth every week by scores of thousands of faithful, loving men and women, from all the walks of life, is literally beyond all power of calculation.

As to the pecuniary expenditure each year called for in carrying on these schools, only an approximation to accuracy of statement can be expected. Since the giving of reward books to each scholar has been very generally exchanged for libraries for each school, the expense is considerably diminished. But where Question-books, Hymn-books, Tune-books, and Bibles or Testaments, with a weekly or monthly youth's paper are furnished to each scholar, or to all who can read,

the actual cash cost of supplying these, with an adequate enlargement or renewal of the library, will not be less than 30 cents for each pupil. Nor will it be deemed extravagant to state the other expenses of the school, viz., school-room kept in order, with warming, attendance, &c., at 20 cents more for each scholar, constituting an aggregate each year of $346,143, expended by more than a million of Baptist communicants, with three times as many adherents in this land, for their Sabbath-schools.

The economy of this vast work strikes the mind as one of its recommendations, but the aggregate cost is actually quite as great as the contributions of the churches for any other two or three objects of their religious benevolence. But the blessedness of it, the hopeful endeavor to imbue the mind of all these hundreds of thousands, in the formative period of their existence, with the knowledge of divine truth,—yea, more, with the knowledge, the fear, and the love of the Lord, — how infinitely it transcends all human computation!

How dependent all this result has been on the missionary spirit and effort of the last half-century, no human power can tell. That this has been mainly conducive to this end is rendered almost absolutely certain by one consideration. It is now very rare to find a missionary Baptist church without a Sabbath-school, and more rare still to find any pretence of Sabbath-school instruction in an anti-mission church. Not one in a hundred of the latter sustain them; scarcely one in a hundred of the former fail to do so. This is not speculation, but fact; and to every candid mind it will prove conclusive as to the influence of Missions on the Sabbath-school cause.

Bible Distribution.

Fifty years ago there were not more than three Bible Societies in the United States which actually published the Scriptures, — the Philadelphia Bible Society, the Massachusetts, and the Connecticut. A little later, a Kentucky Bible

Society published 2000 copies of the Word of God, — the only instance, so far as known, of anything of this kind in either Western or Southern States. Baptists united with others in these early organizations. So they did in the formation of the American Bible Society, in the year 1816. In the Convention which formed that Society, and in the managers appointed to carry on its work, Baptists were fully represented. So they doubtless were in the contributions to its treasury for the first twenty years of its history, not less, and probably much more than $100,000 having been given by them during this period. Then came the unfortunate and unjust exclusion of versions made by Baptist translators into languages of the heathen, which turned away most of our churches from further contribution to that society. However, as their facilities for home supply of the Scriptures were more perfect than existed elsewhere, and many of our friends all over the country were already united with local auxiliaries whose main work was the circulation of the English, the German, and the Dutch Scriptures, in which all coincided, the amount of Baptist contributions in this way secured still by the American Bible Society is no doubt very considerable, even from those in no way approving of the restrictive resolution approved by that society at its annual meeting in 1836.

A provisional organization was immediately after formed in New York, called the American and Foreign Bible Society; and the next spring, in Philadelphia, a very numerous and intelligent Convention of 420 Baptist delegates, representing 24 States, met for full deliberation and action on this Bible question. After four days' deliberation and ample discussion, a society was formed with great unanimity, under the same name as the provincial organization above mentioned, which has since, with varying fortunes, pursued its work of giving the Word of Life to our own and unevangelized nations. In this blessed work our churches have evinced as ready and decided purpose as in any of the spheres

of evangelical benevolence. It has been the ground of our rejoicing that we are Bible Baptists. The two great principles enunciated by Chillingworth have been in spirit, if not in form, our motto: First, — The Bible, the Bible only, our guide in religion; and second, — The meaning of the Bible is the Bible. Hence the stanch adherence to this blessed book, and our solicitude that it may be given with utmost fidelity and plainness to every creature. This special, persistent love has evinced itself in the adherence, which has characterized many of our churches, to this Society, while many of our wise and good men have so earnestly opposed it.

Fourteen years since a most unfortunate schism divided the Society, and in effect arrayed nearly one half of its supporters against it, because the Society, as such, declined to enter on the work of revising or retranslating the English Scriptures. What the Society has actually done in the 27 years of its history, notwithstanding this and other hindrances, is indeed most cheering. In the first 18 years, or two thirds of this period, the entire receipts were $620,000, of which more than one half — or $324,000 — had been appropriated to the foreign field, aiding the translation and publication of the Divine Word in 35 different languages, many of which had not before been thus honored and blessed; while in three of them, viz., the Burman, the Karen, and the Orissa, the entire Bible had been completed, published, and again and again revised and published at our expense. Thus has America in 6 languages, Europe in 7, Africa in 1, and Asia in 21, been sown with the good seed of the Word of God.

The attentive Secretary and Assistant-Treasurer gives me the following figures, bringing the receipts and achievements of the Society down to the present time. Since the provisional formation of the Society, in 1836, its entire receipts for strictly Bible-society purposes [not including those for the Bible House] have been $927,433.50.[1] Copies of Scrip-

[1] Of this sum, $118,158.50 were received for the sale of books, which, deducted from the gross receipts, gives $809,275 as the amount of donations

tures distributed by the Society and its agents, more than 600,000 in foreign languages, and 1,250,000 in the home field; but as a considerable number are known to have been thus distributed of which definite returns have not been made, it is probably safe to say the aggregate of home and foreign Scriptures distributed by the American and Foreign Bible Society has not been less than 2,000,000. For all which let us thank God and take courage.

Only a general estimate can be made of the amount expended, and the copies distributed through other organizations [1] and by individuals, both before the American and Foreign Bible Society was formed and since, during the whole of the half-century now closing. Not less than the amount embraced in the achievements of this Society has probably been done in other ways for Bible diffusion, amounting in all, therefore, to about $1,618,550 raised, and 4,000,000 copies of Scriptures sent forth. This is certainly encouraging, when all the untoward influences accompanying this department of our labor are properly considered.

Baptist Publication Society.

The American Baptist Publication Society, which for a generation past has been scattering health-bearing leaves for the healing of the nations, and has extended to Germany and Sweden and portions of Farther India its rich blessings, had but a very humble and unobtrusive origin. Forty-three years since there were two noble young men — chums and true yoke-fellows — domiciled in Columbian College, Washington. They were not classmates, — one being a Sophomore and the

and legacies, or the actual benevolent offerings we have made through the American and Foreign Bible Society.

[1] The American Bible Union has raised over $400,000 in the last fourteen years, mainly for revision purposes, but a portion of which has been devoted to the circulation of the Scriptures in this and foreign lands. Inasmuch as the Union disclaims being a Baptist organization, though deriving its funds mainly from Baptists, it was not originally embraced, except incidentally, in this review of denominational benevolence; but it is cheerfully thus embraced in this general estimate of the work of the denomination.

other a Freshman, — but they were men of mark even then. Three years later, the one had finished his College course, gaining the highest honors, yet still lingering in the College halls, in the double capacity of tutor and editor of the religious paper he had originated, "The Columbian Star." The other had left the institution, was ordained, married, and settled on the eastern shore of Virginia. Early in the year 1824 the latter wrote to the former, "I have been thinking for some time how a Tract Society can be got up in Washington, which shall hold the same place among Baptists that the American Tract Society, Boston, does among Congregationalists. I now feel very much the necessity of having tracts to scatter in waste places. It is a plan of doing good which is scarcely known among Baptists.[1] Washington is a suitable place for it. Resources would be obtained from auxiliaries and life-members, in all parts of the country, through the exertions of agents." The editor inserted this in his paper, with approving remarks of his own, and the next week appeared another communication favoring the object, and still another calling a meeting at the house of Mr. George Wood, for the formation of such a society; and accordingly, on Wednesday, 25th of March, 1824, *The Baptist General Tract Society* was organized, and a constitution adopted, embracing provisions for an enlarged range of operations. In less than two years, viz., in Dec. 1826, the Society removed the seat of its operations to Philadelphia, and made the beloved brother, Noah Davis, whose hint led to its

[1] In this there was some overlooking, by our young brother, of the effort made in Boston by Baptists, as early as 1811–12. They formed the Evangelical Tract Society, Dr. Baldwin, President, Ensign Lincoln, Secretary, and Heman Lincoln, Treasurer, with such men as Drs. Bolles, Sharp, Rev. J. M. Winchell, Wm. Gammell, and others, Committee. This Society employed no agent, and seems to have had but one efficient auxiliary, that in Father Grafton's Church, Newton, from which nearly $30 a year was contributed. The tracts they issued seem to have been chiefly purchased, and amounted in the first three or four years to not less than 20,000. During the war of 1812–15, Col. Gardner's Life was distributed in the army, with happy effect. So was Dr. Rush's treatise on Intemperance, at different times. No Baptist peculiarities were found in any of their issues, unless in Dr. Baldwin's Catechism, though the Society was sustained and managed only by Baptists. In the Report of 1817 it was proposed to let their funds accumulate, and from that time no further notice is found of their meeting or action.

formation, its general agent; while the associate of his college days, James D. Knowles, was nearly at the same time transferred to the Second Baptist Church, Boston, as the successor of Dr. Baldwin. How feeble were the beginnings! $373 were the receipts of the first year; and for the first nine years they only amounted to $28,053, or a trifle more than an average of $3000 a year.

When Tract Societies of a catholic or unsectarian character were formed in Boston, and soon afterwards in New York, Baptists united heartily in them, were represented in their Boards, and have ever coöperated in their evangelical enterprises with commendable zeal. How much they have done through these channels it is impossible to say, but probably more in the aggregate than through our own Society, to the aid of which many came with slowness and comparative reluctance, from the conviction, apparently, that the New Testament was so efficient an advocate for our peculiar views that there was no necessity of denominational tracts to disseminate and defend them; whereas there has generally been no reluctance to aid in the noble endeavor of disseminating unsectarian tracts.

Meantime, the Baptist General Tract Society held on its career, increasing in usefulness and success. After the lamented death of Rev. Noah Davis, Rev. Ira M. Allen became his successor as general agent. About 1838 the Society commenced publishing volumes: such books as Booth's "Reign of Grace," representing doctrinal views; Backus's "New England History," and Fuller's "Life of Samuel Pearce," with other memoirs, representing their biography and history. Five years later, Rev. Morgan J. Rhees having succeeded Brother I. M. Allen, the Society was reorganized under the name of the American Baptist Publication and Sabbath-school Society, — this last part of the title, for brevity, having since been omitted. Rev. J. M. Peck succeeded Mr. Rhees, and served the Society three years, till the early part of 1846. Rev. T. S. Malcom was

his successor for some years, assisted in the editorial department for a part of the time by Rev. J. Newton Brown, to whom the present incumbent succeeded in 1856, whose energetic administration, with the coöperation of generous contributors who have founded anew the Society, and greatly widened the sphere of its influence in this and other lands, is now sufficiently manifest.

The first year's receipts, 1824, were $373. The last year's, ending with March, 1863, $108,969; and the entire receipts from all sources have been $1,117,474. Receipts from benevolent contributions for its specific objects have been $177,771.[1] Up to March of last year, the Society had published 16,112,134 copies of books and tracts, containing 325,649,802 pages. The issues of the present year [to be added to the above aggregate] will not be less than 400,000 copies, and 75,000,000 pages. The *circulation* by the Society and its agents has, in these latter years, been probably twice as great as its publications. Within the last eight years it has established 300 Sabbath-schools, constituted by its colporteurs 136 churches, and baptized about 5000 persons.

Home Missions.

Through the whole of the last century, whatever efforts for home evangelization were put forth by Baptists were due chiefly to individual impulse, and the occasional efforts of pastors and churches. In a few instances the work was undertaken by associations, but not by societies. The Philadelphia Association, formed in 1707, and the Charleston Association, formed in 1751, occasionally raised funds and sent out missionaries into the regions around them, and sometimes quite remote from them. But as early as April, 1802, a circular was sent forth by a committee of the Baptist churches in Boston, calling a meeting in that city, during

[1] Not less and probably much more than this sum has been contributed by our people through other channels, say $400,000 in all.

the following month, for organizing a Missionary Society. That meeting organized the Massachusetts Baptist Missionary Society, May 26, 1802, appointing immediately three missionaries, viz., Rev. John Tripp and Isaac Case, for New Hampshire and the district of Maine, and Joseph Cornell, for Northern New York and Canada.

The object of the Society is thus defined in the fourth article of the constitution, — "To furnish occasional preaching, and to promote the knowledge of evangelic truth in the new settlements in these United States; or farther, if circumstances should render it proper." This last clause seems to have contemplated foreign as well as home work from the very beginning.

In September of the following year this Society issued the first number of their magazine, the earliest Baptist periodical in this country, undetermined whether it should be continued semi-annually, quarterly, or oftener, but making the frequency of its issue depend on its success. The first volume of twelve numbers was not completed till Jan. 1808, or more than five years from its beginning; but the information it communicated in missionary journals, appeals, and other kindred matter, had a powerful influence in developing the benevolence of Baptists in this work of Home Missions. During the first sixteen years of the Society, the aggregate of its receipts was $17,630.

Five years later than this beginning in Boston, the Hamilton Missionary Society (called at first the Lake Missionary Society) was organized in Central New York. Its inception was feebler than its Massachusetts contemporary: it was content at first to appoint one missionary, Rev. Samuel Morton, for two months, to be allowed $4 a week, compensation. Soon the zeal and liberality increased, and in the next four years such men as Rev. Messrs. John Peck, Alfred Bennett, N. Baker, J. Lawton, A. Hosmer, and J. Upfold, were appointed, — each for a small portion of the year, however. In 1821 it was merged in the New York Baptist State Con-

vention, whose receipts the first year were less than $200; but fourteen years afterwards, viz., in 1835, they reached the handsome sum of $17,636.

Almost as soon as the Triennial Convention was formed, and the indefatigable general agent, Luther Rice, in travelling widely over the West and South, — West especially, — had felt the pulse of the public mind in regard to the great work of Missions, he said, "Not only do I conceive it *proper* that a Mission should be established in the West, on account of the importance of this region in itself, but indispensably *necessary* to satisfy the wishes and expectations of pious people in all parts of the United States."

This conviction led the Triennial Convention early to establish a Domestic Mission. Generous appropriations were made for Louisiana, for the region around St. Louis, and for the Indian tribes in different localities. But in the endeavor to embrace too many objects, — ministerial education, Indian reform and improvement, and Domestic Missions, as well as Foreign Missions, and all this without even one mind then devoted to its executive functions, — the very multifariousness embarrassed and almost broke down the whole organization. Messrs. Peck and Welch, sent beyond the Mississippi in 1817, had but just entered on their work for a couple of years ere the aid of the Convention was withdrawn from them. The latter returned East for a season; the former was presently taken up by the Massachusetts Missionary Society, who for years sustained him, and others whose labors he superintended, in that field.

As early as 1826 Mr. Peck came to the East, fully purposing to secure the formation of a Baptist Home Missionary Society. Finding the Triennial Convention nearly swamped in its educational and other enterprises, — so much so that even the Foreign department was in jeopardy, — he saw how perilous and abortive would *then* be the attempt to secure a Home Mission organization; but he conferred very freely with intelligent, far-seeing brethren, Dr. Going, of Worcester,

Mass., especially; and four or five years later, that noble man was induced to resign his pastorship, and, under the auspices of the Massachusetts Missionary Society, go to the West and spend three or four months with Mr. Peck in arranging for a Home Mission Society; so that its formation in 1832 is traceable directly to the Foreign Mission impulse and progress.

For nearly one third of a century the American Baptist Home Mission Society has now been prosecuting its most important and responsible labors; too slowly, indeed, for the increase of our population, but on the whole with gratifying success. It is not very easy to ascertain the exact amount of the contributions of Baptists for this important object. But the data for our estimate will be given, that whatever degree of indefiniteness may appear can be judged of by each intelligent reader.

It is known that many of our Association now prosecute Domestic Missions within their own bounds. The same thing is true of our State Conventions; it is believed, therefore, that about two thirds as much more as the receipts of the Home Mission Society, each year, will not be an over-estimate of what is now annually done for Home Mission work. If to this we add what was probably expended in the eighteen years of the half-century before the formation of our Home Mission Society, the summing up will be as follows: —

Average contributions to the Home Mission Society, annually, for 32 years, $27,622. Add two thirds of this sum,[1] for expenditures by associations and conventions, $18,414.67, making $46,036.67 as the annual sum expended by Baptists for Home Missions for 32 years past, — giving an aggregate of $1,473,173.44. Add one third of this annual sum,[2] for

[1] This sum, assuredly, is not too large an estimate, for New York alone often expends one third of this sum by her Convention, within her own bounds. Moreover, the Domestic Missionary Board of the Southern Triennial Convention received more than two thirds of this sum the second year of their operations.

[2] To prove that this is but a moderate estimate, just consider that New York alone expended, on an average, $5127 annually, for six years, before the Home Mission Society was formed, and Massachusetts more than half as much more, or $2669 annually, for six years; beyond which time I have not, in either of these States, carried the investiga-

each of the 18 years previous to the Home Mission Society's organization, an average, annually, of $15,345.55, amounting in all to $276,219.90; which, added to the above amount, makes a grand total of $1,749,393.34.

This is probably an under-estimate. In the aggregate it seems large, but when divided among those who should have contributed to this object for half a century, it is meagre in the extreme. And perhaps our Heavenly Father is laying upon us — in the care for thousands of dilapidated churches in the South and Southwest, and for the hosts of semi-civilized and Christianized men, women, and children, lately slaves, but now regaining their freedom — the mighty load now and henceforth for a whole generation to be borne by us, as in some sense a merciful retribution for our parsimony in this respect in former years.

Foreign Missions.

The earliest Foreign Missionary organization among American Baptists was the Salem Bible Translation and Foreign Mission Society, formed in Salem, Mass., in January of 1812. It raised the first year $552. Similar sums were contributed by it for several years, and they increased to nearly three times this amount before the Society disbanded, about 1838 or 1840. Rev. Dr. Bolles was its first — perhaps its only — President. He preached at its first anniversary, Dr. Sharp at its second, and at a subsequent one Dr. Wayland delivered the celebrated discourse on "The Moral Dignity of the Missionary Enterprise." Other organizations were beginning to spring up in other portions of the country, when the blessed tidings reached our shores that Mr. and Mrs. Judson and Mr. Rice had been baptized in Calcutta. This awakened a broader, deeper, and more intense interest in the cause of Missions

tion. For surely if two States alone gave more than one half this estimated sum, all the rest must have more than made up the other moiety. Yes, more than twice as much; but as an offset to this, let it be borne in mind that the first and second six years, the earlier periods, were not so productive.

than had ever before thrilled the hearts of American Baptists. When Judson, in his admirable letters to Drs. Baldwin and Bolles, begged to be numbered as *one of us*, and to throw himself on us for support and coöperation in his great life-labor and sacrifice for the heathen, tears of grateful joy filled many an eye, and willing hands obeyed the prompting of earnest hearts to welcome and sustain these beloved ones whom God had given to us.

The old "Massachusetts Baptist Missionary Magazine," for March, 1813, contained the thrilling details, for which the public mind had, in a degree, been prepared by an announcement in the "Pedo-Baptist Panoplist," two months earlier. Never did such tidings seem to have produced a more happy effect. There was manifested by our fathers no disposition to glory over those who had lost what we had gained; but rather a deep and solemn sense of the responsibility thrown on them and their brethren and associates,— regarding it as a call from Heaven to engage in the blessed work of evangelizing the heathen.

Soon Mr. Rice arrived, and after conferring with brethren in Massachusetts, New York, and Pennsylvania, he was encouraged to go both South and West, stirring up the zeal and calling into cordial coöperation the widely sundered Baptist family in America. This naturally led to the organization of the Triennial Convention, the 18th of May, 1814. Its receipts for the first ten years of its history varied from one thousand to twelve thousand dollars a year, and the aggregate for this period was $73,563. Very little paid agency was employed during these years, beside the general agent, the indefatigable Rice, at the moderate stipend of $400 a year, with his travelling expenses. But the original impulse given to our churches by the Providence which brought us into this work was not soon or easily exhausted. When, therefore, in the year 1826, it was deemed requisite for the Triennial Convention to cut loose from the "other important objects

relating to the Redeemer's kingdom," and confine themselves solely to the prosecution of Foreign Missions; and when, in furtherance of this plan, the acting Board was removed to Boston, and the prudent Dr. Bolles made its chief functionary; it was assumed that the churches, properly appealed to, would willingly supply the funds requisite for the prosecution of this great enterprise; and for several years, certainly, there was in this respect no failure. Occasionally there used to be complaints that we were moving too slowly; and the Secretary, with great emphasis, was wont to say, at some of the triennial and annual meetings, "Your executive officers are conscientious. They have asked no more liberal contributions, because for the time (specially before Burmah was fully opened to our evangelizing efforts) it seemed impracticable wisely to expend more than we were receiving."

But before Dr. Bolles left the secretaryship, and more emphatically soon afterwards, the expenditures exceeded the receipts so far as at times to be really alarming. Thus, for instance, in the middle of the financial year 1845–46, when the Triennial Convention merged itself in the Missionary Union, and the Southern States withdrew from further coöperation, the indebtedness reached $40,000. At subsequent periods, too, this tendency of receipts running behind expenditures has been painfully manifest. And yet, when the churches are made to realize a real necessity for enlarged contributions, they do not long withhold them.

The real depth and tenacity of the hold which our Foreign Missionary cause has upon the hearts and consciences of our people has been tested in the last three years of frightful civil war, making, as that does, unparalleled demands on the entire community, not merely or chiefly in the form of heavy taxation, but in appeals to the generosity of patriotic and sympathizing hearts for free contributions to an extent of hundreds of millions of dollars, for sick and wounded soldiers and their suffering families, — as well as for whole districts devastated

by war, — and not less than a million of freedmen, thrown at once upon our charity for clothing, education, and sometimes for food. Yet in the midst of all this unparalleled demand for voluntary offerings, such as no people have often if ever complied with, the Foreign Mission holds on its way, and, with less agency than in former years, exceeds all precedent in its former history in the magnitude of its donations. Yet let us not deceive ourselves; they are still small, painfully small, compared with the necessities of the cause, or compared with our numbers, our ability, or even with our luxuries. When shall we learn to estimate these things by the balance of the sanctuary, or by primitive Christian offerings for the furtherance of the Gospel? True, we have done exploits in the way of wordy resolutions. In 1835 the Triennial Convention met in Richmond, Va. The English deputation, brethren Cox and Hoby, were present, and the explosive force of eloquent declamation reached a point which might well be regarded as the *ne plus ultra*. Instead of timidly creeping onward, at the rate of expending $60,000 a year, it was resolved that the Board be instructed to expend $100,000; and that Convention, representing the churches at large, pledged themselves to raise this sum. But three years later, the Financial Secretary reported that the receipts were not at all increased, — the fervent zeal for enlargement having exhausted itself in resolutions. The average contributions from the whole body, in 1838, were but seven cents to each communicant. The Secretary then thought if this average could but reach twenty-eight cents, the amount would be adequate to the demand. But, then, the most generous State barely averaged twenty-five cents to each member in the churches.

Twenty years later, that is to say, in 1856, this general average reached thirty-five cents for each communicant, and the best State showed an amount of contributions averaging over $1; and still the deficiency was as pressing as ever.

True, this average was now reckoned only on the Free States, and hence the aggregate result was not so much increased, while the average to each communicant had advanced fivefold. If the last eight years have not indicated a like rate of increase, it ought, under the peculiar circumstances of the case, to awaken our gratitude that they remain steadfast, and for the last year or two are again advancing.

The aggregate of Foreign Missionary contributions to the Triennial Convention and its successor, the Missionary Union, for the whole half-century past, not including donations from coördinate societies, is $2,378,000. If the Southern Foreign Missionary Board and the Free Missionary Society have together contributed $34,500 a year, since their formation, — a reasonable estimate, — the entire offerings of American Baptists, for the evangelization of the heathen, would amount to about three millions of dollars for the last fifty years. It would not seem a very extravagant estimate, that one million of Baptist church-members, with such aid as their fellow-worshippers in the several congregations would give, are able to contribute a sum equal to this, in the next three years. This would only be an average as great as one or two of the States have already attained. Nor, if the proper appliances could be brought to bear on all the redeemed, would this be at all impracticable or excessively onerous. In the mean time let us be grateful that this work is so auspiciously begun, and that a demonstration has been made of what it is possible to accomplish when *the people have a mind to work*.

This Foreign Mission in zeal and love and good fruits has pioneered the way for most of our religious benevolence for the last half-century, so that instead of impoverishing it has really made us richer in good works, and a more united and efficient people. To God, who marvellously called us into it, be all the glory!

SUMMARY RECAPITULATION OF THE CONTRIBUTIONS OF AMERICAN BAPTISTS FOR EVANGELIZING PURPOSES, FOR THE LAST FIFTY YEARS: —

Foreign Missions,		$3,000,000
Home Missions,		1,749,393
Ministerial Education, in aid to beneficiaries,	$874,051	
One third of the cost of 14 Colleges, 10 Baptist Academies, and the entire cost of 5 Theological Schools,	1,014,366	
In all for Ministerial Education,		1,888,417
Publication, Book and Tract distribution,		400,000
Bible translation and diffusion,		1,618,550
Sunday-school expenditures,		6,922,860
Total,		$15,579,220

OUR MISSIONS, PAST AND PROSPECTIVE.

BY THE CORRESPONDING SECRETARY.

THE MISSIONS,

IN THEIR

RETROSPECTIVE AND PROSPECTIVE ASPECTS.

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It is not a *history* of the Missions we contemplate in this paper. It is rather a grouping together of such facts in the different departments of labor as will show what has been accomplished, and indicate the point reached in the process of evangelization. From that point we shall look out into the future, and forecast the duties that invite and the motives that should inspire us.

1. In the half-century now closed, the missionaries of the Union have preached the Gospel to four out of the five great races of mankind: To the North American Indians, of seventeen different tribes, in the southern, western, and northwestern portions of the Republic; to the Negro, at Bassa and adjacent points on the west coast of Africa; to the European, in Germany, France, and Greece; and to the Asiatic, in southeastern Asia, including Burmah, Assam, Madras, Siam, and China. From all these races — differing so widely in whatever pertains to this life, representing every degree of civilization, every shade of religious belief, and almost every form of delusion and error — converts to Christ have been gathered. At the very beginning of our survey, we may take up and make our own the battle-shout of an Apostle, — "Now thanks be unto God, who always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us, in every place." Though the harvest

be not equally ample in all places, from none have you returned without sheaves.

2. These converts have also been gathered into churches fashioned after the New Testament model, each member being united by faith to Christ, the common Head, and all, through Him, to each other; so forming bodies "fitly joined together and compacted," whose continued existence is secured by no device of man, by no patronage of civil government, by no conformity to mere ecclesiastical rules, but by the "power of an inward life." The first church was organized in the city of Rangoon, Burmah, in the year 1819, and is now in the forty-fifth year of its age, with a membership of 140. It waxes stronger and stronger with every advancing year: defying the gates of hell; defying, also, the old monuments of heathenism that look frowningly down upon it; there it stands in its simplicity and beauty, the glory of Christ and the crown of your rejoicing.

Of such churches you now number 474: among the Indian tribes of our western border, 14; in Europe, 80; in the Asiatic Missions, 380, — all but 10 being in Burmah. Each of these churches is the centre and source of light to a large surrounding population, by its public and social worship regularly kept up, and by the lives of its members, holding forth the Word of Life. Connected with many of them are out-stations where the Gospel is preached, where inquirers and converts are already found, and where exist the germs of yet other churches. Taken together, they comprise a membership of not far from 35,000, divided into 15 associations: 1 in the Cherokee Nation; 3 in Germany; 11 in Burmah, — one of which is made up exclusively of Burman churches, the remainder being Karen.

3. The ratio of increase in converts presents a fact worthy of special attention in this connection. Dr. Judson, your pioneer, reached Rangoon, July 13th, 1813. At the expiration of nearly six years, on the 27th June, 1819, he baptized the first convert. To aid your memory and our purpose,

call it 1820. Passing on to 1830, the close of the first decade of years, you find the number of members in all the churches, in round numbers, was 300; in 1840, the end of the second decade, the membership had risen to 2500; in 1850, or the close of the third decade, it had reached 10,000; in 1860 it was 25,000; at the present time, as already stated, it reaches nearly 35,000. Let this rate of increase go on, and it is easy to see that the end of the present century will witness hundreds of thousands of believers gathered in churches on the several fields occupied by your Missions.

4. Moreover, these churches, taken as a whole, are fast learning the lesson of self-support. The Karens, as a body, are already far advanced in this respect; while the Burmans, the Chinese, the Assamese, and the Teloogoos are moving in the same direction. The Karens, without foreign aid, build their chapels, support their pastors, and do much towards furnishing their children with the elements of an education. Every year shows improvements in these respects, — thousands of rupees being expended in enlarging and repairing chapels, or building more substantial and commodious ones to take the places of the old.

5. The *missionary element* of Christianity is recognized and exemplified in all these churches. The members pray for the conversion of their countrymen, and labor to render others, alike with themselves, partakers of the "unsearchable riches of Christ." They have an eye on the regions beyond, and a desire to preach Christ where he has not been named. From the beginning, the zeal of the Karens has been proverbial. The Karens of Tavoy, with the coöperation of those in Bassein and Maulmain, have contributed very largely to plant the churches in the Henthada, Shwaygyeen, and Toungoo provinces, sending thither a large number of their most able and zealous preachers. At the late session of the Tavoy and Mergui Association, the delegates determined to send two of their best pastors, with several assistants, to make explorations among the Karens of Siam, and, if found practicable,

open a Mission and station preachers among them. At the last associational meeting in Shwaygyeen, the delegates decided to send five preachers among the heathen, the expense to be met by the body. Both of these fields, the Tavoy and Shwaygyeen, it will be remembered, have been left several years without the advice and inspiring influence of a resident missionary. One of Mr. Thomas's native preachers in the Henthada district has been for some time engaged in preparing a written language for the Kyens, a tribe now just beginning to receive the Gospel. We note these as a few among many facts, all looking in the same direction.

6. In 1827 Mr. Judson thus wrote from Maulmain: — "At the evening meeting, which is attended by the native Christians, Tuesdays and Fridays, Moung Ing expressed his desire to undertake a missionary excursion to Tavoy and Mergui. We were all particularly pleased with the proposal, as originating with himself and indicating a state of mind peculiarly favorable to the spread of the Gospel. On a subsequent Lord's day, after the usual worship, we set him apart to the work to which, we trust, he is called by the Spirit of God, appointing him a teacher of religion without the power to administer the ordinances; and, being thus commended to the grace of God, he embarked in a native boat bound to Tavoy." The native converts had, before this, assisted somewhat in the work of evangelization; but this is the first formal recognition, we notice, of the distinguished part they were destined to take in preaching the Gospel to their fellowmen. Since that day, native preachers and assistants have been multiplied, till they now number, in all the Missions, 660, of whom about 500 are in Burmah, and 50 of these ordained ministers of the Gospel. A large part of these preachers are young men, needing instruction and experience before they can be intrusted with the care of the flock; while others are more advanced in years and in Christian knowledge, not a few being well known by name to you as men full of faith and the Holy Ghost. They have been pioneers

in missionary work, enduring hardness as good soldiers of Jesus Christ, and, preaching the Gospel with all boldness, have laid, broad and deep, the foundation of Christian churches.

7. The Holy Scriptures have been translated, either wholly or in part, into several different languages, as the Burmese, the Sgau-, Pwo-, and Bghai-Karen, the Peguan, the Assamese, the Siamese, and the Chinese, besides some minor dialects. Among the laborers in this department we notice the names of Judson, Wade, Mason, Brown, Jones, Dean, and Goddard. Others are still engaged at intervals, and are contributing a share to the completion of the work.

8. A very large amount of printed matter, in the form of Bibles, Testaments, Dictionaries, Religious Books and Tracts, School-books, and Periodicals, has been furnished to the natives by the press. Of the operations of the press before the first Anglo-Burmese war, we have no reliable details. A careful examination of the records since that time shows the whole amount of matter printed in the Asiatic Missions to equal 200,000,000 pages, distributed as follows : — In Burmah, 164,000,000 ; Assam, 12,000,000 ; Siam, 14,000,000 ; China, 10,000,000 ; in all, equivalent to 400,000 volumes, of 500 pages duodecimo. Of this amount, two fifths were Scriptures, being equal, as nearly as we can estimate, to 160,000 volumes, of 500 pages octavo.

9. The rudiments of education have been furnished to large numbers of the natives, particularly to Christian families, and, in a more limited degree, the higher branches have been taught ; while, to candidates for the ministry, instruction in the Scriptures has been systematically imparted for many years past.

Among the Karens there are, properly speaking, schools of three grades. The primary or village schools are made up, in large part, of the children of church-members, are taught by natives, — in many instances by preachers at the several stations, — and are supported by the natives. In

such schools, for the last year, the returns show not far from 4000 pupils in attendance. Next above these are the normal schools, kept during the rainy season at central points, as Tavoy, Maulmain, Shwaygyeen, Toungoo, Rangoon, Henthada, and Bassein. We notice that last year several of these schools were opened at different localities in the Toungoo and Henthada Missions. When located at the principal stations, they are under the supervision of missionaries, assisted by their wives and by competent natives, the pupils being principally youths of the male sex, though recently females have been numerous. The range of studies comprises, besides reading and writing, Arithmetic, Geography, Astronomy, Surveying, Natural Philosophy, and Physiology, with Grammar. The English Government has made liberal grants in aid of these schools, by which means the cost of books, apparatus, and teachers has been in part met, while the food and clothing of the scholars has been provided for mostly by the natives. By a moderate estimate, the number of pupils last year was 600. The Scriptures hold a prominent place in the daily instructions, and devotional exercises constitute a part of the regular routine of duties. The theological school for the Karens has, from the first, been supported, in large part, by friends from this country; and to this day, nearly all the current expenses, including the board of pupils, are paid out of the treasury of the Union. The average attendance during the last five years has been from 50 to 75 pupils.

Schools for the Burmese population are conducted on a much more limited scale, there being nothing, on the one hand, to answer to the village schools, or, on the other, to the theological school for the Karens. The Burmese schools are in the large towns, and are generally under the supervision of the resident missionary, competent natives doing most of the teaching. Some of the missionaries now have small classes of young men in training for the ministry. In some instances these schools partake more or less of the nature of boarding-schools, while in others, the pupils in great part, if

not altogether, lodge and board with their parents. The number of pupils in attendance last year was over 300. The schools carried on under the care of the missionaries in Assam, at Nellore, in Siam, and in China, partake very largely of the character of those taught for the Burmese portion of the population in Burmah, except that, in one or two cases, the pupils are almost exclusively females.

In all the schools connected with the Missions of the Union the vernacular language is used, except in special cases, and to a very limited extent.

10. To realize these results, so many and so far-reaching, the Missionary Union has appointed for the various fields of labor, in all, 386 missionaries, male and female. Of these, 16 were appointed to the Home Mission field, 106 to the North American Indians, 41 to the European and African Missions, 1 to the Island of Hayti, leaving 222 for the Asiatic Missions, of whom about 100 were males, and 90 ordained ministers of the Gospel. From first to last, 19 have been appointed who failed to enter the service.

11. The entire expenditure in money, including grants from coördinate societies and from Government, will not fall far short of $4,000,000.

In turning to the future of the Missions, it may be well to remind ourselves of their object, as distinguished from evangelizing labors within the bounds of Christendom. That object is to *plant* rather than to *perpetuate* Christianity. It is to bring into life, amidst a heathen population, such agencies as shall of themselves, without foreign support, extend and deepen the flow of true piety, multiplying converts, churches, preachers, and all that goes to make up a vigorous array of Christian influences. It is not the object of Missions to convert all, or even the larger part of the people of a country, and carry them forward to a high state of Christian civilization. This may be among the ultimate results, but cannot be the appropriate object. The Missionary Union,

as an evangelizing agency for pagan lands, is not to remain forever in Burmah, or any other country; but, having brought the work to a certain stage of progress, it ought, and, if true to itself and to the people whom it seeks to benefit, it will in due time retire and devote its energies to other portions of the wide harvest-field. Where Missions are truly successful, the time will come when the churches on the ground should assume the entire responsibility and expense of carrying the work to the desired consummation. The sooner this can be safely done, the better for all parties. We cannot afford to carry our children forever in our arms; as little can they afford to be forever carried by us. They must learn to support their own weight, walk off independently, and care for themselves, if they are to become men and battle with the stern realities of life. Churches gathered in heathen lands must not be kept in eternal pupilage. So kept, their members will live and die dwarfs; and if, while living, they beget a posterity, that posterity will be, like themselves, dwarfs. At the right time, they must be thrown upon their own resources.

The precise time when a Mission church may be safely left to care for itself, it may not be easy to determine. On this point we have no theories to advance, much less would we advise rash measures. Much will depend on the *stock* of which a people is made up, and the elements which enter into its composition. Much, too, will depend on the nature of the old errors from which it has been delivered, or the new ones to which it may be exposed. The surroundings may in no case be left out of mind. There is, perhaps, as much to be apprehended from undue caution and misapplied tenderness on the part of parents, as from neglect or premature exposure to trials. This is true in families and in Mission churches. In both cases fond parents apprehend their children will suffer from falls and bruises, and so refuse them an opportunity to use their limbs and develop their powers.

Without, then, pretending to affirm precisely when a given Mission field may be left to use and develop its own resources, we may yet set down some facts which seem to indicate that, for many of our present Missions, such a time draws near.

1. Converts have been gathered in considerable numbers, and churches have learned, in part at least, to practise the lessons of self-support, — such as providing themselves with houses of worship, and sustaining pastors.

2. These churches are furnished with native preachers suited to their habits and capacities.

3. The Scriptures are given to the natives in their own language, together with religious books and tracts, and, to a limited extent, school-books. Church-members and their families are able to read.

4. The means of obtaining the rudiments of a secular education are placed within reach of the Christian population, and some leading minds are conducted, under wise instruction, to a good knowledge of the Holy Scriptures.

This is not the time to explain or vindicate these points. We put them down as the result of some reflection, and leave them to stand on their own merits.

In reaching the point of progress above indicated, two or three stages, we think, are clearly discernible, though in practice they may overlap each other, and it may not be easy to determine the exact point where one terminates and another begins.

In the first stage of a Mission established in heathen lands, the missionary is the *man of all work*. He has everything to do, and no one to help him. Nothing is begun, nothing goes on, without him. All preaching, teaching, conversation, writing, translating, printing, devolve on him. With the mind of every native he must come into direct personal contact; he is the only centre and source of religious light to all around him. As he, by his own shining, emits light, light goes forth.

At length, you have native helpers, more native helpers, many native helpers, converts multiplied, churches established. This changes everything; this brings you to the second stage of advancement. Now the foreign missionary plainly ceases to occupy the same position as before; the character of his duties is changed. On all sides he is surrounded by workmen who are thoroughly identified with their countrymen, and can do many things more efficiently than himself; and hence, as matter of necessity no less than in the order of Providence, he becomes the *superintendent* of these fellow-helpers. The original elements of which the Church of Christ is composed exist on every hand, and it is for him, as a wise master-builder, to take them up and assign them their places in the temple. To make the most of himself, to do the work the Head of the Church now requires at his hands, his chief aim and purpose must be to guide, stimulate, and control the movements of other minds, all working in harmony for the attainment of a common object.

The third and last stage in the process will be reached when the native pastors, acting under the guidance of the "Chief Shepherd," shall themselves become the *superintendents* of the work, the real bishops of the flock of God.

Keeping these principles in mind, let us look at our several Mission fields and see how they apply.

The Indian Missions, including the Cherokee, Delaware, and Ottawa, long ago reached the second stage of advancement, and, before the Rebellion arose, were fast advancing towards the third. Your work in this field, in any event, is nearly done. All the tribes, it is likely, are destined to wane and give way before the march of the white race; and before many years will have elapsed, the fragments will be found mixed up with the white population. Not a few of their number, it may be hoped, will come under the influence of the Gospel, and receive the blessing of eternal life.

In the European fields, you have labored among a nominally Christian population, and your object has been not to

plant, but *restore* Christianity to its original simplicity and power. For some years you have had no American laborers in Europe, and will not in future be likely to employ such. All the work is in the hands of Germans and Frenchmen; and they will continue to carry it on very much after their own pleasure, with such fraternal counsel and encouragement as you may be able to extend. The work is theirs, the responsibility is theirs, the burden of care and control is on them, you acting the part of coadjutors. You will continue to render much or little assistance, as the finger of Providence shall point out both the kind and measure of duty. It is your chief prerogative to minister encouragement by prayer, by kind words, and by grants in aid.

When we approach the Asiatic Missions, we hesitate not to say that everything outside of Burmah is still in the first stage of development. In the Assam, the Teloogoo, the Siam, and the China Missions, the converts as yet are limited in number, the churches small, and native preachers few. If there be anything approaching an exception to this remark, it is at Ningpo, where considerable advance has been realized. Even there, as at all the other points, the first elements, to a great degree, are yet to be brought into life under the hand and care of the foreign laborer. The temple cannot be erected till the materials are prepared. The army cannot be formed and set in battle-array till you have regiments and divisions gathered, officered, and drilled. In all those fields, your great business, for some time to come, will be to create, and for this you must send out workmen in numbers. You are not likely to send too many.

Looking into Burmah, you find a different state of facts. With a good degree of confidence we may express our belief that the work among the Karens sometime since reached the second stage of progress, and is now approaching the third and last. Even among the Burmans, who have been so slow to believe, there are most cheering indications of a similar growth. Converts and churches have been multiplied, and

the number of native assistants, pastors, and evangelists does not fall below fifty. Within four years a female missionary, accompanied by a group of native helpers, entered the unbroken wilderness, and has carved out two churches, whose combined membership amounts to 117. What has been done may be done again.

What, then, do you need to seek for your Missions in Burmah? In answer to this inquiry we have room for only two or three particulars, which must be stated in the briefest manner.

1. Every consideration demands that your missionaries should henceforth act only as *superintendents*, extending their view over a wide district, and having a general care of the work in that district. They are not indeed to be, in spirit or act, *above* any form of labor that may be demanded of a servant of Christ; and, if occasion requires, they must engage in any and all kinds of labor, making themselves ensamples to the flock in all things. Moving from place to place, their presence will everywhere be an inspiration, and their contact kindle anew the zeal and devotion of all, — while they reach out a moulding and guiding hand over all.

2. Every energy and appliance should be directed to the development and use of a *native agency*. Very much in this direction — thanks to the grace of God — has been done, and well done, in connection with the correct opinions and right practices of the missionaries. Much remains to be done; the twenty thousand native disciples in Burmah must be *organized for labor*, and who does not see that in them there is a power that shall yet revolutionize the whole land?

The time has come for the formation of a Baptist General Convention for Burmah, corresponding with similar associations in this country. This body should be without disciplinary power, purely missionary in its character, and to it should at once be transferred the responsibility and care of many details hitherto devolved on the Executive Committee.

The membership of the Convention would be made up of the missionaries and delegates from native churches and local associations, — the latter being much more numerous than the former, and occupying a prominent place in its transactions, — the avowed object and aim being to form, on the field, an agency that should in time assume the sole responsibility of evangelizing the country.

LITERATURE OF AMERICAN BAPTISTS,

FROM 1814 TO 1864.

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LITERATURE OF AMERICAN BAPTISTS.

A COMPLETE historic review of the literature produced by Baptists in the English language would involve a history of the language itself. Its characteristic ideas, though not in the exact form or *cultus* of the present day, have largely intermingled with the recorded English thinking from the beginning. Though it is not the object of this paper to exhibit the process of this statement in detail, yet the fact is necessary to a proper estimate of American Baptist Literature in the last half-century; for, as literature is the outgrowth of ideas, its form, its direction, its chief material in one age, are largely influenced by preceding ages. Whether it be the record of struggles, of conflicts, of persecutions, of sufferings, or of peaceful progress, of calm advocacy or of turbulent controversy, literature becomes the chief material of the history of religious opinions. The literature of Baptists in the English language is a growth of centuries, — each successive age imparting to it a fresh modification, — each part so vitally related to every other part, that, to be rightly estimated, it must be viewed as one organic whole.

And when we have traced this literature to what might seem its fountain-head, in the various dialects out of which the conglomerate English language was formed, as the diverse races were gradually fused into one people, we soon find that its characteristic ideas had sprung up long before, from a far-distant fountain. We find that their origin must be sought in another land, in a far-distant age. Their rise in the British Isles is soon found to be no original fountain, no native spring.

When the Holy City was about to be besieged by a hostile army, the king "stopped all the fountains" of water, so that in the place of cool springs, bubbling up from rocky dells, the invaders found dusty roads, arid wastes, or the stubble of harvested fields. Not that royal power could force back the upspringing waters: they flowed on, as pure as ever, securely enclosed by time-defying masonry, down deep in the earth, flowing beneath high hills, through secret conduits, or strong archways, or winding galleries cut through the living rock, to be poured out where the besieged, not the besiegers, might rejoice in their cooling presence. Ages rolled away; the places of the primitive fountains faded from the memory of man; the existence of these deep crypts beneath the massive city walls, the lofty towers, or temple battlements, was all unknown; so that even

> "Siloa's brook, that flowed
> Fast by the oracle of God,"

was deemed to spring up at the very spot where its sparkling waters first came to view, so far distant from its real source.

So it was when the waters of life gushed forth, fresh and pure, from the teaching of our blessed Lord and His holy Apostles. For a time they flowed on, widening and deepening as they went, gladdening thirsty souls in their open progress towards the great sea of peoples and nations. The saintly purity, the simplicity, the heavenly-mindedness of the early churches, the perfect sincerity of their religious life, the singleness of heart, the childlike earnestness of their piety, have never since been witnessed. They drank the pure waters of the primitive fountain.

But the Holy Jerusalem, coming down from God out of heaven, was soon besieged: this primitive fountain, too, became "a spring shut up, a fountain sealed." The waters of life still flowed on, unchecked and pure, but out of the sight of hostile foes and false friends who would corrupt them; they found outlets in Asia, in Greece, and in Italy; they

gushed forth in the valleys of the Pyrenees and the Alps; they sprung up in the mountains of Wales, mingling but slightly with the turgid waters of religious political history, in those centuries of darkness, of superstition, of corruption, and of persecution.

This early corruption of Christianity, by which its sacred name was profaned to the base uses of persecution, was foretold by the New Testament writers, — by Paul and John especially, — who speak of the process as even then begun.

First, as was to be expected, came those corruptions of Christianity consequent on the intermingling of Jewish ideas. In its earlier and grosser corruptions, Christianity was held to be an offshoot of the Abrahamic and Mosaic institutions: Jesus was raised to the Messiahship for his legal piety; the Divine favor flowed down an hereditary channel; the kingdom of the Messiah was a continuation of the kingdom of Israel, improved, but not essentially changed; not only was the child included in the covenant with the parent, but the descendant with the ancestor; the way of salvation by grace through faith was almost as little known to the people as the courses of those hidden fountains.

Next, as Christianity extended itself over the Roman Empire, increasing the number of its nominal adherents chiefly from among the heathen, that crafty power, true to its traditional policy, adopted the rising religion, instead of the now effete systems of philosophy and worship, which had lost their hold on the popular mind. Primitive Christianity disappeared from the surface of history, which, for many dreary centuries, was chiefly occupied with the intrigues of ecclesiastics and the intolerance of bishops and emperors, of popes and kings. The soul of Rome remained pagan still, when her body, clad in scarlet robes, sat in the temple of God. History is occupied with the decrees of councils, the rivalries of ambitious prelates, the contentions of jarring parties, and the fortunes of hostile creeds, with now and

then a reference to the sufferings of the true witnesses of Jesus.

But the pure waters of life were neither dried up nor utterly driven back; they flowed on unseen, to gladden the Lord's hidden ones. While state ecclesiasticisms — with their ranks and orders of ministry; their altars, candles, vestments, and chrisms; their pictures, crosses, confessionals, and absolutions; their corrupt teaching of salvation by works, sacramental grace, regeneration by water, applied to unconscious babes — were hunting the faithful few, scattering the only true churches that remained, punishing with fines, imprisonments, scourgings, those who kept the ordinances as they were delivered, who abhorred infant baptism with all its train of corruptions, the Lord was not left without faithful witnesses to His truth. As early as the fifth century, one of the champions of infant baptism declared that eternal damnation awaits all who deny its utility,—although it was not even claimed to have the sanction of the New Testament. The Catharists, a few centuries later, dared not say, when questioned by the bishops in the South of France, that infant baptism was wrong; they said they would only appeal to the Gospels and the Epistles. Nothing that power, wielded by bigotry, jealousy, and intense hatred of those principles which Baptists now advocate boldly, could do, was left undone to exterminate those who held God's truth in its purity.

The Reformation in Europe, resulting in the separation of some of the German States from Rome, followed by the quarrel of the British king with the Pope, prepared the way for partial religious toleration. A powerful party arose in Europe,—combining much learning, talent, and political influence, — who took the name of Protestants. The right to protest against a dominant but corrupted form of religion being established, the long-hunted sheep of Christ began to creep forth from their hiding-places. Their sufferings for the truth's sake now came to remembrance, when states and na-

tions threw off the yoke of "the Triple Tyrant;" and the soul-stirring sonnet of Milton expressed the feeling of thousands:—

> "Avenge, O Lord, thy slaughtered saints, whose bones
> Lie scattered on the Alpine mountains cold;
> Even them who kept thy truth so pure of old,
> When all our fathers worshipped stocks and stones."

The distinct and peculiar character of that people who, "in their ancient fold," had kept God's truth, became more and more obvious. It soon became evident that the differences between them and other Protestants even, were not only irreconcilable, but radical and vital, — beginning with the subjects and the true outward form of baptism, and extending to the structure, the design, the powers, and duties of the Church, to the doctrine of the Holy Spirit's presence in the Church, and to the relation of the kingdom of Christ to the kingdoms of the world.

The name Baptist, in English literature, was applied to those who held to the primitive faith and order, rejecting all human additions. The differences between the Baptist theory and the Romish and Protestant theory became more plain as the freedom of discussion allowed them to be pointed out. The Baptist theory admits voluntary, intelligent, accountable persons only to the Church; the Romish and Protestant theory receives infants also: the Baptist theory receives all its accessions as born of the Spirit; the Romish and Protestant theory those who are born of the flesh: by the Baptist theory, all who are in the Church are entitled to the communion of the Lord's table; by the Romish and Protestant theory, many who are claimed as members of the Church are debarred from the Lord's table: by the Baptist theory, the government of the Church is in the hands of all the brethren; by the Romish and Protestant theory, it is in the hands of the priesthood. The mission of Baptists was seen to be to restore the primitive form, membership, government, ordinances, and spirit of the churches, and the kingdom of Christ.

In thus tracing the literature of Baptists, in the English language, to the times of our Lord, to his Apostles, and to the primitive churches, we deny that it was an offshoot of Rome, or of the Reformation. The primitive churches have long since ceased to exist; no one of them has come down to us in its ancient organized form; all traces of them, except a few brief records concerning them, which God has preserved to be transmitted to us, have perished; yet the seeds embalmed in the Inspired Record, like kernels of wheat in the cerements of the dead exhumed from the catacombs of ancient Egypt, retained their vitality; they found a soil partially prepared in England; they sent up vigorous shoots towards the light and warmth of freedom.

This growth was as nearly like that of the first age of Christianity as the changed condition of the people admitted. The mixture of Jewish ideas and pagan customs had changed primitive Christianity into "another gospel;" yet the seeds which sprang up so vigorously at first were sure to send up another growth, whenever the genial sun of freedom should kindle the light of knowledge. A nursery soil was partially prepared in England; there the seeds threw forth vigorous germs; there the half-smothered germs struggled up through the superincumbent mass of ecclesiastical rubbish towards the light of religious freedom, till, in the fulness of time, the young trees, somewhat twisted and gnarled, were ready to be transplanted to the virgin soil of America, where God was laying the foundations of the mightiest empire on earth, of which, not religious toleration simply, but absolute religious freedom, the entire separation of religion from civil concerns, should be the chief corner-stone.

"The chief glory of every people," says Johnson, "arises from its authors." The people who speak the English language are largely indebted to Baptist authors. They have done good service in every department of literature. Like a tree, our literature has one organism, one principle of growth, one life, though made up of roots, trunk, and branches. It

has, in fact, a threefold division, like the three parts of a tree. That is to say, this literature may be comprised in three general divisions: —

1. The first division will comprise the literature produced by Baptists in England, from the beginning down to the era of Foreign Missions inaugurated by them. The rills of Baptist literature that sprung up in America in the early period of our colonial existence were so intermingled with the stream of English Baptist literature as to form one whole. That portion of Baptist literature which has continued to flow on in England, since the great divergence of religious thought and of civil polity consequent on the independence and freedom of this country, does not come within the scope of our review.

2. The second division will comprise the literature produced by Baptists in America, from its settlement, onward through its colonial existence, the War of Independence, and our subsequent career, to the year 1814, the era of our Foreign Missions. This division is important, rather from its qualities, its sturdy nature, and its subsequent influence, than for its amount.

3. The third division will comprise the literature produced by American Baptists during the last half-century, — the immediate subject of this review. During this period, the literature of American Baptists has been a comparatively separate, independent stream; while that of English Baptists has continued to flow on. The influence of the literature of the Baptists of England on the American mind has steadily declined. The current is now setting in the opposite direction. The English Baptists are now taking lessons from the history and the teachings of American Baptists. They are beginning to see in our doctrines, our polity, and especially in our treatment of the religious sects around us, elements of unity, strength, and success, which are wanting in theirs. Baptist literature, in the English language, must reach its perfection in the United States of America.

It will be seen that the literature embraced in each of these divisions has its own peculiar characteristics and uses, as distinctly marked as those of infancy, childhood, and youth; — that the infant was neither a bastard of Rome, nor a mongrel of the Reformation, but the true child of the woman who fled into the wilderness from the face of the beast. It will be seen that the family likeness of the Baptists of these modern days to the Christians of the early centuries is becoming more and more manifest, by the researches of the most learned historians. It will be seen why primitive Christianity, thus reproduced, has, from its own nature, been at ceaseless variance — either as accuser or victim — with state establishments of religion with their corruptions, with all terrestrial churchisms, whether they be the emanations of political ambition or the instruments of sectarian aggrandizement, in England and America.

1. In looking at the first division of the modern Baptist literature, as it sprung up in England, we are surprised that a people so oppressed and wronged should have produced any literature at all, unless that of remonstrance or of martyrology. Banished from the halls of learning, shut out from the universities, deprived of temporal support, fined, imprisoned, scourged, their persons mutilated, their books burned, their names cast out as evil, an adulteress calling herself "THE Church" armed with the powers of law for their destruction, — how could it be expected that the early Baptists of England would enrich the literature of their country? Who would have expected that England's most brilliant essayist, historian, and critic of the present age, in his review of the literature of the seventeenth century, would have given such a verdict as this? — "We are not afraid to say, that, though there were many clever men in England during the latter part of the seventeenth century, there were only two great creative minds. One of these minds produced the 'Paradise Lost,' the other the 'Pilgrim's Progress.'"

One of these "two great creative minds," the Shakspeare

of the spiritual drama for mankind, the matchless delineator of the unseen workings of the human spirit in its struggles after God, in its conflicts with the unseen, in its aspirings after the power of the world to come, was immured in prison twelve years, for declaring the primitive Gospel and administering the primitive ordinances as a Baptist preacher, abundant in labors for his Master! The other composed his two most elaborate, painstaking volumes to prove from the Scriptures the Divine origin and authority of the distinguishing principles of Baptists!

The crowning glory of the character of Milton, for which he deserves the lasting honor and love of mankind, far more than for his wonderful erudition and his imperial genius, was his intense love of God's revealed truth respecting the kingdom of Christ. This was the spring of his quenchless, tireless love of liberty, culminating in a burning hatred of all persecutions for conscience' sake. His letters to Salmasius, his letters as the Secretary of Cromwell, sent in the name of the Protector to the princes of Savoy, of France, of Sweden, of Denmark, and of Transylvania, to the Senate of Geneva, to the Lords of Germany, remonstrating against the persecutions of the Albigenses, — the promptings of his own brave, generous soul, — show how fully that soul was imbued with the love of liberty. His appeal for the freedom of the press is in a style of more than mortal eloquence, such as nothing but the deepest conviction could have inspired. No one can estimate the indebtedness of English freedom, as well as of English literature, to the pen of John Milton.

The fame of Bunyan, as an author, rests chiefly on his peerless work, the "Pilgrim's Progress." Although the author, as it is said, of as many works as he was years of age (60), many of them of rare excellence, yet that marvellous book causes all the others to disappear from the popular view, like stars in the presence of the sun. No book, perhaps, except the Bible, has been translated into so many languages; none depicts so vividly the struggles of the hu-

man heart with temptations and spiritual foes, in all climes and ages.

Before the middle of the seventeenth century, we find among the names of authors who enriched English literature, and stood forth as the advocates of a pure gospel, those of Edward Barker, of Samuel Richardson, of Christopher Blackwood, of Hansard Knollys, of Francis Cornwell; and, in the latter half, of Jeremiah Ives, of John Tombes, — who published fourteen books, — of John Norcott, of Henry d'Anvers, — who joined with Tombes in repelling the assaults of Richard Baxter, — of Benjamin and Elias Keach, of Edward Hutchinson, of Thomas Grantham, of Nehemiah Cox, D. D., of Thomas De Launne, — whose book contained a preface by Daniel Defoe, and which his opponents answered by putting him in the pillory, taking off his ears, fining and imprisoning him, and finally allowing him to die in prison, — of Doctor Russell, and of Collins, besides many others.

It must be remembered that this was an age of great religious declension in England, of a general eclipse of faith. In the Established Church, during this period, says a distinguished writer of that Church, "It was not merely that Rationalism then obtruded itself as a heresy, or obtained a footing of toleration within the Church; but the rationalizing method possessed itself absolutely of the whole field of theology. With some trifling exceptions, the whole of religious literature was drawn into the endeavor to 'prove the truth of Christianity.' . . . . Dogmatic theology had ceased to exist; the exhibition of religious truth for practical purposes was confined to a few obscure writers. Every one who had anything to say on sacred subjects drilled it into an array of argument against a supposed objector. Christianity appeared made for nothing else but to be 'proved;' what use to make of it when it was proved was not much thought about." [1]

The preaching of that age was, to use Johnson's comparison, rather an Old Bailey theology, in which the Apostles

[1] See Mark Pattison, on "Tendencies of Religious Thought in England, from 1688 to 1750."

were arraigned once a week for the capital crime of forgery, than the Gospel of salvation. The Baptists of this period were called to the work of testifying and suffering, not only for the primitive order and ordinances of the house of God, but for sound doctrine, for the truth of God in opposition to the speculations of men; to contend with dead formalism, to hold up the cross of Christ in the place of worthless forms.

In the early part of the eighteenth century, we find in the roll of worthies who enriched the literature of that period the names of such writers as Samuel Ewen; John Brine, mentioned by Bickersteth as "a powerful writer;" Benjamin Beddome, the admired preacher, writer, and poet; the three Stennetts, Joseph, an eminent minister of London, author of many works, his son, Joseph Stennett, D. D., a distinguished scholar and author, and Samuel Stennett, D. D., also of London; John Evans, LL. D., one of whose works soon sold to the number of a hundred thousand copies; J. H. Evans, the author of many excellent religious works, of which the London "Christian Magazine" says, "Every page is calculated to awaken prayer and holy meditation;" Dr. Gale, the learned opponent of Dr. Wall; the famous Dr. Gill, whom Toplady regards as having "trod the whole circle of human learning," and of whom he says, that, "while true religion and sound learning have a single friend in the British empire, the works and name of Gill will be known and revered;" Joseph Burroughs; William Zoat; Caleb Evans, D. D., another ardent friend of religious liberty, as well as an advocate of the freedom of the Colonies, "a spirited controversialist and zealous assertor," says a distinguished American writer, "of those liberal and noble principles to which we were indebted for our glorious Revolution;" Abraham Booth, the excellent minister and judicious writer; Joseph Jenkins, author of several treatises; and the learned Robert Robinson.

Towards the close of the last and the beginning of the present century, a galaxy of names of accomplished scholars and

brilliant writers appear in the firmament of English literature as the champions of the primitive faith. Among them are the names of William Jones, author of a work on the history of the church; of Thomas Llewellyn, the friend of Dr. Gill, and correspondent of Dr. Manning; of William Richards, LL. D., another ardent friend of religious liberty, who bequeathed his valuable library of 1300 volumes to Brown University; of Robert Hall, of John Foster, of Andrew Fuller, of Christopher Anderson, of Joseph Ivimey, and others.

Fuller is an acknowledged prince among theological writers, a keen anatomist of error, whose controversial and practical writings are a rare treasure of spiritual wisdom. Of Foster, Sir James Mackintosh says, "I have read, with the greatest admiration, the Essays of Mr. Foster. He is one of the most profound and eloquent writers that England has produced." The fame of Hall is coëxtensive with the glory of elegant letters. Dugald Stewart says of him, "Whoever wishes to see the English language in its perfection, must read the writings of that great divine, Robert Hall. He combines the beauties of Johnson, Addison, and Burke, without their imperfections." Sir James Mackintosh, from whom a biography of Hall was expected when he himself was suddenly made the subject of biography, says, "His eloquence is of the highest order, the natural effusion of a fertile imagination and of an ardent mind; while his style is easy, various, and animated. On a review of all his varied excellencies, we cannot but expect with confidence that the name of Robert Hall will be placed by posterity among the best writers of the age, as well as the most vigorous defenders of religious truth, and the brightest examples of Christian charity."

This will not be considered extravagant, coming from such a man, whose estimate is amply confirmed by scholars and critics like Dr. Gregory, Sir T. N. Talfourd, Bickersteth, Sir E. Bulwer Lytton, Lord Brougham, and the most

eminent literary reviewers of all parties. The effect of his pulpit eloquence is represented as wonderful beyond description. No preacher drew such crowds of the most highly cultivated hearers, even of those who despised the people with whom he was connected. Some of the most eminent writers and preachers in England at the present day are found among the Baptists.

2. Turning to the second division of Baptist literature in the English language, that produced in America from its settlement to the year 1814, we meet, at the threshold, a fact of deep significance. The key-note of Baptist literature on American soil is the bugle-blast of religious freedom! The battle that had been waged in Old England for toleration, is taken up in the New World for absolute FREEDOM of religious opinion, action, and worship; for the complete separation of spiritual from civil concerns; for the inviolability of conscience; for the perfect equality of all men before God! The first Baptist writer takes up his pen for entire freedom of opinion. Toleration is not the creed for him; he denies the right of civil magistracy over the conscience in religious matters at all! In him the genius of the great reformer is united to the meekness, the patience, the calm courage of the moral hero. The grand truth first asserted by the Apostles before the Jewish rulers was now to be reasserted, preparatory to its incorporation with the political life of a great nation: "We ought to obey God rather than men." God was preparing the way for primitive Christianity to become a power in the land. He was laying the foundation of a nation whose glory was to eclipse that of all preceding nations. In this nation, religious and civil liberty were to go hand in hand with knowledge.

The far-reaching influence of the principle then incorporated into our civil state can even now be but partially estimated. A distinguished European scholar and political writer, Gervinus, in his "Introduction to the History of the Nineteenth Century," speaking of the Rhode Island colony founded

by Roger Williams, says: "These institutions have not only maintained themselves, but have spread over the whole Union. They have superseded the aristocratic commencements of Carolina and of New York, the high-church party in Virginia, the theocracy in Massachusetts, and the monarchy throughout America; they have given laws to one quarter of the globe, and, dreaded for their moral influence, they stand in the background of every democratic struggle in Europe." Thus, the central idea of the alleged heresies for which Williams was banished from Massachusetts was, in a century and a half afterwards, incorporated into the Constitution of the United States,[1] and is a part of the unchanging law of this great nation.

The remarkable testimony of an American historian, Bancroft, to the merits of this apostle of freedom, has never been impeached: "Roger Williams was the first person in modern Christendom to assert, in its plenitude, the doctrine of the liberty of conscience, the equality of opinions before the law; and in its defence he was the harbinger of Milton, the precursor and the superior of Jeremy Taylor. For Taylor limited his toleration to a few Christian sects: the philanthropy of Williams comprehends the earth."

Whether this principle ever would or could have been triumphantly maintained, or even asserted, by any of the Pedo-Baptist sects is a question for calm reflection; the facts have passed into history, that, in England and America, Baptists alone have been the asserters, the unflinching advocates and martyrs of this glorious principle, in which all men rejoice together. It is, therefore, no arrogant claim, that Baptist principles, as set forth in their literature in England and America, were the seeds of American liberty. They were planted by Baptists, watered by their tears and blood, weeded out by their unremitting vigilance, toils, and sufferings, till they have grown to be a great tree, so that all the birds that will may lodge in the branches of it.

[1] See Article II. Amendments.

John Clarke, the companion of Williams on his voyage to England, after he had been sentenced by the Boston magistrates to be publicly whipped, wrote a treatise against the persecutions in New England, which was published in London. The Wightmans of Connecticut, Valentine, Timothy, and John Gano Wightman, father, son, and grandson, whose aggregate ministry in the same place extended through one hundred and thirty-six years, made some contributions to our literature. Valentine Wightman, being challenged by the "Standing Order" to a debate on baptism, published, in 1728, the debate in a volume, — probably the first book in defence of the true baptism ever issued in America. Abel Morgan prepared a Concordance of the Bible in the Welsh language, which was published in 1730, after his death. His nephew, Abel Morgan, of Middleton, N. J., published a reply to an assault on believers' baptism, by Rev. Samuel Finley, a Presbyterian minister, afterwards President of Princeton College. John Callender, pastor of a church in Newport, R. I., published an historical discourse in 1738, and left valuable manuscripts, afterwards used by Mr. Backus. Benjamin Griffith, of Pennsylvania, prepared a work on church discipline, another on the resurrection, and a reply to a pamphlet on infant baptism, about the middle of the last century.

There is reason to believe that the earliest American Baptist work, designed to set forth the doctrines of the Baptists in didactic form, was by the Rev. John Watts, the second pastor of the Pennepek Church, the oldest Baptist church in the Colony of Pennsylvania. Morgan Edwards says, "He [Watts] composed a catechism, or little system of divinity, which was published in 1700." No copy is known to be in existence.

The first President of Harvard University rejected infant baptism, for which he was compelled, though a very learned and godly man, to resign his place in 1654. His successor held immersion to be the true baptism; and both only needed

more of the martyr spirit, or less violence on the part of the ruling powers, to become Baptists in profession as well as in belief.

About the middle of the last century, the Rev. Isaac Backus commenced his active career of preaching, travelling, and literary labor, for which his memory is so highly revered at the present day. His publications, which number from thirty to forty, are mostly on the vital doctrines of religion, or in opposition to the soul-destroying errors of the day, or historical, or in defence of religious liberty, of which he was a tireless and fearless advocate. His efficient labors and bold championship in this cause deserve our lasting gratitude. His life and labors are well commemorated in a beautiful volume compiled by the Rev. Dr. Hovey.

The literary remains of that prince of pulpit orators in his day, the Rev. Dr. Stillman, are mostly sermons on the vital doctrines of Christianity. Rev. Morgan Edwards, a native of Wales, came to this country in 1761, and became the pastor of a church in Philadelphia. He published several sermons and theological treatises, and "Materials towards a History of the Baptists of Pennsylvania and New Jersey," in two volumes, in 1792. Samuel Shepard, a beloved physician of soul and body, published several works, some of them in defence of Baptist principles. Rev. William Rogers, D. D., of Philadelphia, was a fruitful writer. Rev. Richard Furman, D. D., of South Carolina, published sermons and addresses; and the eccentric John Leland held the pen of a ready writer.

About the beginning of the present century, the Rev. Thomas Baldwin, D. D., of Boston, commenced his literary labors, through which he exercised a strong, lasting, and highly salutary public influence. Rev. Henry Holcombe, D. D., who divided his ministerial labors between Georgia, South Carolina, and the city of Philadelphia, wrote extensively in defence of the great truths of Christianity. James Manning, D. D., at an earlier period, attained eminence as a

preacher, a teacher, a statesman, and author. The Rev. Dr. Stanford, of New York city, Rev. Dr. Mercer, of Georgia, and Rev. A. Broaddus, of Virginia, were fruitful authors. The highly cultivated and brilliant Rev. Jonathan Maxcy, D. D., was a popular author, and his literary remains, collected by the Rev. Dr. Elton into a large octavo volume, have a permanent value. The Rev. William Staughton, D. D., contributed to the literature of the cause of which he was so distinguished a pulpit advocate some valuable publications.

It appears that all publications during this period in defence of Baptist principles, of a polemic cast, are replies to attacks by Pedo-Baptists, or were called out by challenges to debates, or are reasons assigned for becoming Baptists, by ministers converted from other denominations. The books by Wightman and Morgan, the four pamphlets by Backus, the two brief works by Benjamin Foster, Dr. Baldwin's three pamphlets, all replies to attacks, the reasons given by Daniel Merrill and Rev. Dr. Chapin for becoming Baptists, and many others, prove this.

The first periodical publication by the Baptists in the United States was "The Massachusetts Baptist Missionary Magazine." The first number was issued in September, 1803, by a committee of "The Massachusetts Baptist Missionary Society," which had been organized in the early part of 1802. The first article was the Constitution of the Society, followed by an "Address from a Committee of the Baptist Churches in Boston." But two numbers, of thirty-two pages each, were issued the first year, two the second year, the twelfth and last number of the volume being issued Jan. 1, 1808. The second volume of twelve numbers was completed in December, 1810. The third volume commenced in March, 1811, closing December, 1813. The fourth commenced March, 1814, closing December, 1816. A new series was commenced in 1817, issued on alternate months, or a volume in two years, till the close of 1824, from which period it has been issued monthly, to the present

time. In 1826, after the removal of the Foreign Mission Board to Boston, the magazine was transferred to the Board of the General Convention. It continued to be largely occupied with biographies, literary essays, reviews, letters, poetry, obituaries, &c., till the close of 1835, when it became "a strictly missionary publication," which it has continued to be to the present time.

The second benevolent organization of Baptists not only engaged in the promotion of literature incidentally, like the first, but was formed for that special purpose. "The Evangelical Tract Society" was organized in Boston, Nov. 13, 1811, Dr. Baldwin President. Its objects were catholic and liberal, being of no sectarian cast, and are thus set forth in its constitution: "To procure and circulate such religious books and tracts as illustrate and defend those great and leading truths of Christianity, viz., the depravity of human nature, the divinity and atonement of the Saviour, the necessity of the Holy Spirit's influence to change the heart, the pleasures of experimental religion, and the importance of a holy life and conversation." The Society was originated and managed wholly by Baptists, who thus early mustered to meet the coming onset of Unitarianism, the distant mutterings of which were not yet loud enough to arouse the dormant Puritanism of New England.

"The Salem Bible Translation and Foreign Mission Society" was founded in 1812, "to aid the translation of the Scriptures into the Eastern languages, at the present time going on under the superintendence of Dr. William Carey." This organization, too, was both directly and indirectly in aid of literature.

On the 18th of May, 1814, delegates from many Baptist churches assembled in the house of the First Baptist Church in Philadelphia, and founded "The General Missionary Convention of the Baptist Denomination in the United States of America for Foreign Missions." This event gave a strong impulse, not only to the missionary cause, but to the literary

spirit of Baptists. One of the first fruits of this intellectual quickening was the formation of "The Massachusetts Baptist Education Society," Sept. 22d of the same year, "to afford the means of education to young men of the Baptist denomination, who shall furnish evidence to the churches of which they are members of their personal piety and call to the ministry."

The only institution of liberal learning over which Baptists then exercised any control was Brown University, chartered in 1765. This was about the middle of Dr. Messer's Presidency, which extended from 1802 to 1826. Its spiritual and intellectual pulse beat feebly at this period.

Before entering on the third division of our literature, we must pause and consider the great changes that had taken place during this second period of its development, from the settlement of the American Colonies down to 1814, — the transition period to the last half-century. This literature was the pedestal reared by our American Baptist fathers on the strong foundation laid in England. Its earliest note was the battle-cry of soul-freedom; its closing strain, the anthem of victory. During both these periods, our principles and our literature were asserting the right to existence, rather than putting forth their claim to be worthy of all acceptation.

Meanwhile they had won a victory which astonished the world, alarmed crowned heads, disquieted pensioned prelates, disgusted popes and cardinals, scandalized every state church in Christendom, and may well overwhelm us with grateful astonishment, as we trace the hand of God in this most wonderful feature of the great American Revolution. Who would have expected that the crowning glory of American Independence was to be the incorporation into the life of a mighty nation of the principle for which Baptists had so long prayed, reasoned, pleaded, suffered, and bled?

When it is borne in mind, that, during most of this period, no man could hold office in the Massachusetts colony till he had partaken of the sacrament in the Puritan churches,—that

Roger Williams was persecuted, banished, and his life put in the extremest peril, for his opinions, — that a man was heavily fined for writing a piece against the laws for the support of religion, and another for reading it, though it was never published, — that in 1636 it was enacted, that, "if any Christian shall openly condemn the baptizing of infants, or shall purposely depart from the congregation at the administration of that ordinance, he shall be sentenced to be banished," — that an act of disfranchisement was passed against any who should attend Baptist meetings, — that in 1644 a law was made to banish Baptists, — that it was enacted that any person absent from worship in the Pedo-Baptist churches "shall forfeit, for his absence, five shillings," — that "no person shall publicly preach, or be ordained to the office of a teaching elder, when any two organized churches, council of state, or general court shall declare their dissatisfaction thereat," — that in six years "twenty-eight Baptists were imprisoned at Bristol, by the constables of Rehoboth for ministerial taxes," — that in New York, Virginia, and South Carolina, laws equally or more severe were in force against them; — when these well-known facts are considered, no one will be surprised at the small amount of Baptist literature, but rather that any at all was produced.

We are now to behold Baptist principles and literature developing themselves on a theatre entirely new since the Christian era. We are to see how these principles and their literary outgrowth modify, adapt, produce, and reproduce each other, when left to their own inherent energy, protected by law in common with all other forms and opinions, but neither pensioned nor persecuted. Their sturdy growth had already snapped asunder every band, as Samson threw off the Philistines' withes. Though weakened somewhat by that madness which, Solomon says, oppression engenders, Baptists had won for themselves a fair field, free from all impediments but those of prejudice and of pride. Their oppressors had fortified themselves in the chief seats of power, of honor, and

learning: *they* bore about them some marks of the furrow and of the brick-kiln.

At the beginning of the last half-century, the last vestige of state religious oppression of Baptists was dropping off, though civil disabilities continued in some of the States many years later. A transition was now manifesting itself in the Puritan churches of New England, which led to the most important results. They had been filling up with unconverted men, under the combined effects of infant baptism, the half-way covenant, lax doctrine, and making the Church a stepping-stone to civil office. The influence of the great awakenings in the days of Whitefield and Edwards had died away, or was reacting in various forms of fanaticism and formalism. The utterances of the Puritan pulpits were chiefly doctrinal, argumentative, and controversial. The Arminianism which had been the dread and the target of many of the old Puritan divines, though comparatively latent in their churches, had now taken a new form in the Methodist organization, which had become bold and aggressive, its advocates dwelling largely on the alleged inconsistencies of the old Puritan doctrines, often caricaturing, always opposing them, while another schism was manifesting itself in the opposite direction.

The seeds from which Unitarianism in New England grew were first sown by the Puritans themselves. Early in the present century, the tares began to manifest themselves in alarming strength and numbers. Funds devised for the support of Puritan churches, schools, colleges, and religious enterprises, were diverted, in large amounts, to the support of doctrines the most abhorrent to the spirit of Puritanism. Between the preaching of dead orthodoxy and living heterodoxy, of dead faith and living reason, the extensive breaking up of the old foundations, and the violent controversies that arose, the power of persecution was lost.

This, too, was a transition period in political opinions. The old Federalistic party, which included the more strictly

religious and high-church elements, particularly the Puritan, was now out of power. In the State of Virginia, a mighty revolution of politico-religious opinion had taken place, commencing about the period of the Revolution, by which the dominant episcopacy of the colony had been overthrown, and its monopolies taken away, while Baptist principles had made rapid progress. As a natural consequence, the Baptists of that day were largely of the Jeffersonian school in politics, as their oppressors were largely of the opposite school. The Puritan preachers declaimed loudly against the War of 1812: Baptist preachers preached Christ, prayed for the President, and won rapidly on the public respect and confidence. The Puritans, in common with many Pedo-Baptist bodies, were weakened by divisions and contentions; and many, who naturally looked to them for a spiritual home, found it only among the Baptists.

Other causes combined to make this the era of a new spiritual and intellectual life to the Baptists of that day. It was the era of voluntary benevolent organization, the beginning of those great religious movements which combined the energies of the various religious bodies or denominations, for the diffusion of the Bible, of tracts and books, and for the extension of Sunday-schools all over the land. American Christians of various names, emulating the example of their brethren in England, had now opened their eyes to the claims of the heathen. The religious energies of the people were beginning to adjust themselves to the novel condition of things in a state of absolute freedom.

The baptism of Judson and Rice, after their arrival on heathen ground, — the return of the latter to this country, his extensive travels, his powerful and persevering labors, — the united action of the then scattered Baptists, — the stirring appeals which then, for the first time, were circulated from North to South, from East to West, — the letters of Carey, of Marshman, of Fuller, Ryland, Sutcliffe, — the polished eloquence of Hall, the mighty thoughts of John Foster, — gave

a new turn to Baptist thinking in America, and imparted a powerful impulse to our literature.

3. The principal Baptist writers and scholars in active life, in 1814, were Rev. Drs. Baldwin, of Boston; Stanford, of New York; Alison, Holcombe, Rogers, and Staughton, of Philadelphia; Semple, of Virginia; Furman, of South Carolina; Mercer, of Georgia; and the brilliant Maxcy, who was then President of South Carolina State University.

The first ten years, to 1824, were not fruitful of literary works. Judson's sermon, assigning the reasons of his change on baptism, preached in Calcutta, in 1812, was not republished in this country till 1817. In the same year, an American edition of Robinson's "History of Baptism," edited by Mr. Benedict, was issued from the house of Lincoln & Edmands. Strictures on the work appeared in the Baptist Magazine, to which Mr. Benedict replied. Some brief issues in pamphlet form, by Elisha Andrews, Dr. Baldwin, Caleb Blood, Dr. Chaplin, William Collier, Elisha Cushman, Henry and Hosea Holcombe, John Leland, Jesse Mercer, W. Parkinson, Silas Stearns, D. Sharp, and Charles Train, with some small works from the pen of Dr. Chapin, who renounced the pedo-baptism of the Congregationalists to become a Baptist, and an abridged edition of Benedict's History, make up the sum of the literary issues of this decade.

The Magazine was the organ of Foreign and Home Missions, as well as of the denominational interests and general benevolent movements of the Baptists. To it they looked for religious intelligence, for literary reviews, for obituaries, and for the defence of their principles. Brief biographies of Robert Hall, of Menno, Tallmadge, Winchell, Fuller, Winn, Gale, Fawcett, Keach, John Howard, Thomas Hollis, Dr. Rogers, Dr. Carey, and others, are found in its pages. Addresses and appeals in behalf of the Foreign Missions were sent far and wide through the Magazine; the letters of Judson, then unknown by face to the Baptists, coming from the far-off, almost unknown empire of Burmah, stirred

their hearts like a trumpet-peal. The visit of Mrs. Judson to this country, near the close of this decade, increased greatly the interest in their Mission, and stirred up much literary discussion.

The next ten years, to 1834, was a period of more energetic preparation for increased literary activity. The thrilling accounts of Judson's imprisonment, the heroic fortitude of his wife, and their fearful sufferings, were published far and wide in this country, even in the secular papers, investing our devoted missionaries with something akin to the glory of martyrdom. The Memoir of Pearce, by Fuller, was a beautiful picture of primitive piety, united with ministerial faithfulness. The republication of Pengilly's "Guide," in 1825, indicates that the pen of Baptists in this country had not yet been much employed in that department.

In the early part of 1829, the Memoir of Ann H. Judson, by Rev. J. D. Knowles, appeared. A second edition was immediately called for; it was favorably noticed and generally read, exciting a degree of interest in the Mission hitherto unparallelled. Few missionary biographies have been so extensively read, or produced equal effects. The heroines of romance paled before the heroine of faith. No American female had stirred such enthusiasm; her praises were on almost every tongue. *Almost*, for the "Christian [Unitarian] Examiner" said of the Mission, judged by that memoir, "It is our deliberate conviction that the whole enterprise was uncalled for." And after praising Mrs. Judson's talents, energy, and self-sacrificing spirit, as personal traits, the reviewer adds, "But we repeat our most serious conviction that she would better have remained at home."

During this period, the Baptists of New England turned their attention to the more thorough theological education of their ministry. In some of the older portions of the country, it was a transition period from an uneducated, unsalaried ministry, preaching in uncouth, badly located houses and to illiterate people, to an improved outward condition. Manufactur-

ing villages sprung up, draining the population from the old centres. Our young ministers entered these openings, gathering flourishing churches. A new class of literature was called for, explaining and defending our doctrines, and suited to popular reading. The missionary spirit stimulated the desire for ministerial education, as well as for books and periodicals. Weekly religious papers now commenced their agency; the pens of young writers attempted short flights in their columns; the fruits of maturer literary and theological culture began to appear. An improved literary taste stimulated the demand and supply. The blade grew vigorously; some first-fruits appeared, but the most prominent feature of our literature during this period was its promise for the future.

In the ten years preceding 1844, the full corn ripened more rapidly. In 1836 the "Christian Review" entered on its career as our leading literary organ. Its periodical issues have added twenty-eight large volumes to our literature, much of it of permanent value. Though at this writing it is in a state of syncope, we trust it will soon be revived, to resume its useful career with new vigor.

Many valuable books were issued during this decade, and the religious weekly press greatly extended its activity, ability, and influence. But the religious and missionary efficiency of the time was greatly distracted by agitations which had no small influence on literary progress. Books, pamphlets, periodicals, pulpits, and platforms were largely occupied with discussions of the relations of our churches, benevolent societies, and missionary enterprises, to Southern slavery. A peculiar cast was thus given to the literature of that period.

The next decade, to 1854, was more fruitful of permanent literature, the results of critical study. The increase of our periodical literature, also, was, perhaps, greater during this period than any of the preceding; its tone more elevated, its circulation far more general. The close adherence of Baptists in all parts of the country to the New Testament

had prepared them to be of one mind and one way, in the absence of creeds, confessions, rubrics, or prayer-books for their guidance; so that the doctrines and discipline of the churches were substantially the same in all parts of the land.

It was during this period that our church polity became the subject of distinct, special attention. Its essential, radical differences from the various ecclesiasticisms which have sprung up from the persecutions of primitive Christianity,— modified as they have floated down the stream of time,— its Divine authority and sacred claims, as contained in the New Testament, were now brought prominently to view. Church polity has become a branch of study in our theological seminaries, and many books on church government and discipline have been prepared and circulated among the churches. It is now seen, that, although Baptist churches are severally independent of all ecclesiastical control, yet, in doctrine and in action, they are more nearly a unit than any other religious order or body in the country.

From 1854 to the present time our literary progress was onward, till the breaking out of the Rebellion, involving us in the horrors of a dreadful civil war. This put a stop to book literature in the Rebellious States; and their weekly religious papers are nearly all extinguished, the few that survive being so reduced in size and quality of execution as to be of little worth. In the Loyal States, the literary standard of the weekly press has been much elevated since the commencement of this decade, and the circulation in some cases much extended. In the Border States, the troubles caused by the Rebellion in its early stages, and even before fighting commenced, destroyed our weekly papers.

Our book and pamphlet literature has felt the shock common to all publishing interests, yet its vitality is as vigorous as ever. Valuable works from Baptist pens are issuing from various publishing houses, as in a time of peace. No people are more loyal to the Government than the Baptists of the Loyal States; no religious body in the Revolted States has

so large a proportion of loyal hearts, or so few active Rebels, as the Baptist. The pen has its victories as well as the sword, as the history of our literature abundantly shows.

When our fathers entered on the work of Foreign Missions, the country was suffering the evils of a foreign war: we meet to celebrate the semi-centennial anniversary, amid the conflicts of civil war. We are now to review the progress of fifty years; to note the development of that form of doctrine which we have received as the Christianity of the Apostolic age, under the light of the nineteenth century, the warmth of liberty, the protection of civil law, and the inspiring motives of the spirit of Missions. We are to see in what directions our thoughts have been flowing; what we have done to stamp those thoughts on the current records of the times. The spoken words of our fathers have passed away; the thoughts which have found place in the enduring literature of the age remain to us.

Literature must be analyzed and classified, in order to estimate its relative value. But this is attended with difficulties. Some works belong to one class, some to more than one; their titles are not, in all cases, the indices of their class. A list of titles and of names of authors would give no definite idea of our literature; while a classification according to merit, or usefulness, or quality of style, is impossible. The same books which some bibliographers would place in one class would be differently arranged by others; yet we must attempt a classification of this literature, however loose and imperfect, or liable to critical objections, it may be.

A complete catalogue of the works produced by Baptist authors in the past fifty years is not attempted. The most we can do is to take a somewhat orderly ramble through our literary garden, see what has been done by way of laying out walks, grubbing, blasting, levelling downwards and upwards, trenching, draining, manuring, planting and transplanting trees, laying out flower-beds, putting in seeds, pruning, grafting, and weeding. This garden is in three general divisions,

according to the kind of planting and tillage in each, as trees, vines, and annual plants. Or, to drop the figure, the first division of our literature is into three departments, according to outward form, viz., into Books, Pamphlets, and Periodicals.

BOOKS.

Our book literature, the most permanent in form, may be comprised in three general divisions, viz.: —

I. *Religious Literature.*

II. *Denominational Literature.*

II. *General Literature.*

By following this division we shall see, in the first place, what Baptist authors of the last fifty years have done in the cause of sacred learning, in explaining and defending the generally received truths of Christianity, how they have preached these truths, how they have honored them in their lives, how they have traced out their progress in the world, how much they have added to the common stock of knowledge of foreign countries; in the second place, how they have explained and defended their own peculiar doctrines and practices, how their lives have borne witness to their professions, how these doctrines and practices have been treated by hostile powers, how they have triumphed, how they have found utterance in hymns of praise, or in the language of youth, or in church creeds; and, in the third place, what Baptist scholars and educators have done in the general cause of critical and classical learning, in the advance of science, of general literature, history, poetry, music, fiction, biography, and the making of text-books for schools and colleges. This survey includes the whole field of modern literature.

I. *Religious Literature.*

To this division belong those books whose object is to promote piety, sound doctrine, religious knowledge, and correct morals, in general, or to oppose the grosser and more

pernicious forms of error. They are in eight classes, as follows: —

1. *Didactic;* or that class of books designed to teach some portion of the leading or generally received truths of Christianity, without special reference to denominational differences. The following authors have contributed to this class of literature: —

Andrew Broaddus, of Va. "History of the Bible." 8vo. 1815.

William Collier, Mass. "Gospel Treasury." 4 vols. Boston. "Evangelical Instructor."

William Parkinson, N. Y. "A Treatise on the Public Ministry of the Word." 1818.

Henry Holcombe, Pa. "Primitive Theology." 1822.

John Stanford, N. Y. "The Aged Christian's Companion." 1829. Two editions.

Jesse Mercer, Ga. "Ten Letters on the Atonement." 1830.

James Loring, Mass. "Am I a Christian?"

J. Newton Brown, Pa. "Encyclopædia of Religious Knowledge." 1835. "Obligations of the Sabbath." 1853.

Howard Malcom, Mass. "Bible Dictionary." 140,000 copies sold. A new edition, enlarged, since published. "Christian Rule of Marriage." "Extent of the Atonement."

Joseph S. C. F. Frey. "Narrative." 1833. First published in London. Passed through ten editions. "Essays on the Passover." 1834. "Joseph and Benjamin." 2 vols. 12mo. A very popular work. "Judah and Israel; or, The Restoration of Christianity." 1837. "Lectures on Scripture Types." 2 vols. 1841.

Daniel Hascall, N. Y. "Elements of Theology." 1840.

R. B. C. Howell, Tenn. "The Way of Salvation."

Robert Turnbull, Conn. "The Theatre." 1836. A new edition. "The Claims of Jesus." 1841. "Theophany; or, The Manifestation of God in Christ." 1849. With a new edition, touching Bushnell's theories. "The World we live in." 1851. "Christ in History." 1853. "Life-Pictures from a Pastor's Note-Book." 1857.

George W. Anderson, N. J. "The Way to Christ, and the Walk in Christ."

Francis Wayland, R. I. "Limitations of Human Responsibility." 1838. "The Apostolic Ministry." 1853. "Letters on the Ministry of the Gospel." 1863.

William R. Williams, N. Y. "Lectures on the Lord's Prayer." 1855. Republished in England. "Religious Progress." 1850.

Henry J. Ripley, Mass. "Sacred Rhetoric." 1849. "Hints on the Promotion of Piety in the Christian Ministry."

Henry C. Fish, N. J. "Primitive Piety Revived: a Prize Essay." 12mo. 250 pp. "History and Repository of Pulpit Eloquence, containing Sketches of Preaching and Preachers in all Countries and Times, with the

Masterpieces of Sacred Oratory." 2 vols. 8vo. pp. 1235. "Pulpit Eloquence of the Nineteenth Century, containing Discourses of Eminent Ministers." 8vo. pp. 819. "The Price of Soul Liberty, and who paid it." Mr. Fish is also the author of several premium essays, and of tracts for the American Tract Society.

J. L. Dagg, Ga. "Manual of Theology."

William Hague, Mass. "Christianity and Statesmanship." 1855. "Home Life."

Robert W. Cushman, Mass. "A Pure Christianity the World's only Hope." 1845.

Elias L. Magoon, N. Y. "Republican Christianity." "Proverbs for the People."

Baron Stow, Mass. "Christian Brotherhood." "First Things." 1857.

Kazlitt Arvine, Mass. "Cyclopædia of Moral and Religious Anecdotes." 8vo. Several editions have been published in London. "Cyclopædia of Anecdotes of Literature and Fine Arts." 1854. pp. 725.

Pharcellus Church, N. Y. "Religious Dissensions; their Cause and Cure: a Prize Essay." "Antioch; or, The Increase of Moral Power in the Church." "The Philosophy of Benevolence: a Prize Essay."

Oakman S. Stearns, Mass. "The Person and Work of Christ." Translated from the German.

Franklin Wilson, Md. "Duties of a Pastor." "Duties of Churches to their Pastors."

William C. Duncan. "Life, Character, and Acts of John the Baptist." "The Tears of Jesus." "Pulpit Gift Book."

Rufus Babcock, N. Y. "Tales of Truth for the Young." 1838. "The Emigrant's Mother." 1859.

Jeremiah B. Jeter, Va. "The Christian Mirror." "Business and Devotion."

Daniel C. Eddy, Mass. "Lectures to Young Men." "Young Woman's Friend." "Heroines of the Missionary Enterprise." Republished in England and Holland. "Angel Whispers." A volume of sermons of consolation.

J. A. Goodhue, Mass. "The Crucible; or, Tests of a Regenerate Life."

William W. Everts, N. Y. "Bible Manual." "Pastor's Hand-Book." "The Bible Prayer-Book." "Scripture School-Reader."

M. R. Torrey, Mass. "Premature Church Membership."

William C. Buck, Ky. "The Philosophy of Religion."

Cornelius Tyree, Va. "The Living Epistle."

E. F. Winkler, S. C. "The Spirit of Missions."

Justus A. Smith, Ill. "Letters to a Bible-Class, on the Canon of Scripture and its Inspiration."

Abraham H. Granger, R. I. "The Voice of Christ in the Storm."

2. *Critical and Exegetical, including Translations.* The labors of American Baptists in this department of general religious literature have mostly been of recent date; but if the first-fruits are the earnest of the harvest, and samples

of what we may expect it to be, we may hope for one of immense richness in future years. Authors of this class are : —

Irah Chase, Mass. "The Work claiming to be the Constitutions of the Holy Apostles, including the Canons, with a Prize Essay on their Origin and Contents." 1848. pp. 498. "Remarks on the Book of Daniel, in Regard to the Kingdoms, especially the Fourth, the 2300 Days, the Seventy Weeks, and the Events predicted in the last three Chapters." 1844. "The Meaning of Irenæus in the Phrase 'Regenerated unto God.'" "The Testimony of Origen respecting the Baptism of Children." These last, both in one volume.

Henry J. Ripley, Mass. "The Four Gospels, with Notes." In 2 vols. pp. 288, 270. 1839. 15,000 copies sold. "Acts of the Apostles, with Notes." 1843. 8500 copies sold. "The Epistle to the Romans, with Notes." 1857. "Representations respecting Baptism in Robinson's Lexicon." Notes on other portions of the New Testament are in preparation.

Horatio B. Hackett, Mass. "Chaldee Grammar, translated from the German, with Additions." 1845. "Exercises in Hebrew Grammar, with Selections from the Greek New Testament for Translation into Hebrew." 1847. pp. 115. "A Commentary on the Original Text of the Acts of the Apostles." 1852. pp. 407. Revised edition stereotyped in 1858. pp. 480. Reprinted in England. "Notes on the Epistle to Philemon, with a revised Translation." 1860. Dr. Hackett also contributed thirty articles to Smith's "Dictionary of the Bible," chiefly in the second and third volumes, and numerous articles to the "New York Theological and Literary Review," "Biblical Repository," "Bibliotheca Sacra," and "Christian Review."

Asahel C. Kendrick, N. Y. "Olshausen's Commentary on the New Testament, revised and edited, with Notes." 6 vols. pp. 3694.

Thomas J. Conant, N. Y. "Gesenius's Hebrew Grammar, translated from the German." "A New Translation of the Book of Job." "A Synoptical View of the Uses of the Word Βαπτίζειν in Classic Greek, in the Septuagint and New Testament."

Mrs. H. C. Conant, N. Y. "Translations of Neander's Commentaries on the Epistles to the Philippians, of James, and John."

Robert E. Pattison, Mass. "A Commentary, Explanatory, Doctrinal, and Practical, on the Epistle to the Ephesians." 1859. pp. 224.

Isaac T. Hinton. "The Prophecies of Daniel illustrated."

Alvah Hovey, Mass. "Life of Chrysostom, translated from the German." 1854. pp. 239. In conjunction with David B. Ford. "The Miracles of Christ." pp. 319. 1854.

Robert Turnbull, Conn. "Vital Christianity, with Introduction and Notes." Translated from Vinet. 1846. "Vinet's Miscellanies." 1852. "Pulpit Orators of France and Switzerland." 1852.

Enoch Hutchinson, N. Y. "Syriac Grammar and Chrestomathy." "Music of the Bible." 1864.

Adiel Sherwood, Ga. "Notes on the (whole) New Testament, Explanatory and Practical." 1856. pp. 732. 8vo.

3. *Polemical;* or books designed to defend the doctrines held in common by Evangelical or Protestant bodies, or to confute errors. To this class belong: —

Elisha Andrews. "The Moral Tendency of Universalism." "Review of Winchester." "Dialogues on Universalism."

John Tripp, Me. A volume against Universalism.

Hosea Holcombe. "A Refutation of the Rev. Joshua Lawrence's Patriotic Discourse; or, Anti-Mission Principles Exposed." 1836.

David Pease. "The Good Man in Bad Company; or, Masonry a Dangerous Combination." 8vo. 1830.

John Dowling, N. Y. "An Exposition of the Prophecies supposed by William Miller to predict the Second Coming of Christ." 1840. "A Defence of the Protestant Scriptures from the Attacks of Popish Apologists." 1843. "History of Romanism, from the Earliest Corruptions of Christianity to the Present Time." 1845. 8vo. pp. 734. 25,000 copies sold in less than ten years.

Richard Fuller, Md. "Correspondence with Bishop England concerning the Roman Chancery." 12mo. "Correspondence with Dr. Wayland on Slavery." "Letters."

John Russell. "The Serpent Unveiled." A powerful work against Universalism.

Wilson C. Rider, Me. A volume of lectures on Universalism.

Reune R. Coon. A volume against Universalism.

J. B. Jeter, Va. "Campbellism Examined." 12mo.

Hiram Parker. "The Harmony of Ages."

4. *Historical.* To this class the following authors have contributed: —

David Benedict, R. I. "History of all Religions." 1824.

Ann H. Judson, Burmah. "Narrative of Missions to the Burmese Empire." 1823.

Baron Stow, Mass. "A History of the English Baptist Missions in India." pp. 252. 1835. For American Sunday-School Union.

John O. Choules, R. I. "History of Missions." 2 vols. 4to. Third edition. 1840. Edited Neal's "History of the Puritans," with copious notes; Forster's "Lives of the Statesmen of the Commonwealth;" "Hinton's United States," 2 vols.

Joseph Banvard, Mass. "Plymouth and the Pilgrims." "Novelties of the New World." "Romance of American History." "Tragic Scenes in the History of Maryland." "Wisdom, Wit, and Whims." "Story Truths." "Habits of Birds." "Wonders of the Deep," &c. &c.

Mrs. H. C. Conant, N. Y. "Popular History of the English Bible." 1856. pp. 460. "The New England Theocracy." Translated from the German of Uhden.

Sewall S. Cutting, N. Y. Underhill's "Struggles and Triumphs of Religious Liberty." 12mo. Edited.

WILLIAM DEAN, Bangkok, Siam. "The China Mission: embracing a History of the various Missions of all Denominations among the Chinese."

JOHN DOWLING, N. Y. "The Judson Offering."

5. Biographical. The lives of useful and eminent Christians, intended to illustrate the excellence of religion.

JAMES D. KNOWLES, Mass. "Memoir of Mrs. Judson.' pp. 234. 1829. "Memoir of Roger Williams, the Founder of Rhode Island." 1834. pp. 437.

D. W. PHILLIPS, Mass. "Memoir of Christmas Evans."

ROMEO ELTON, R. I. "Memoir of President Maxcy." With a collection of his literary remains. "Biographical Sketch of Roger Williams." Published in London. Edited "Callender's Century Sermon, with Copious Notes and Biographical Sketches."

B. SEARS, Mass. "Life of Martin Luther." 1850. pp. 486.

FRANCIS WAYLAND, R. I. "Memoir of the Life and Labors of the Rev. Adoniram Judson, D. D." 1853. 2 vols. pp. 1060. "Life of Dr. Chalmers." 1864.

MRS. EMILY C. JUDSON, Burmah. "Memoir of Sarah B. Judson." "The Kathayan Slave."

IRAH CHASE, Mass. "Life of John Bunyan."

G. F. DAVIS, Conn. "Memoir of Abigail L. Davis."

GURDON ROBINS. "Life of James H. Linsley." 1845.

J. CLEMENT, Ill. "Memoir of A. Judson." 1851. pp. 336.

J. B. JETER, Va. "Memoir of Abner W. Clopton." "Memoir of Mrs. Henrietta Shuck, the first Female Missionary in China." "Memoir of Andrew Broaddus."

A. C. KENDRICK, N. Y. "Life of Mrs. Emily C. Judson."

A. HOVEY, Mass. "Life and Times of Isaac Backus." 1859. pp. 364.

DANIEL C. EDDY, Mass. "The Burman Apostle."

LUCIUS E. SMITH, Mass. "Heroes and Martyrs of the Modern Missionary Enterprise."

"Life of Spencer H. Cone, by his Sons."

"Life of Bela B. Jacobs, by his Daughter."

ROBERT FLEMING, N. C. "Life of Humphrey Posey."

S. F. SMITH, Mass. "Life of Joseph Grafton." 1849.

HOWARD MALCOM, Mass. "Life of Lydia H. Malcom."

REUBEN A. GUILD, R. I. "Life, Times, and Correspondence of James Manning, and the Early History of Brown University." pp. 500. 1864.

JOHN GADSBY. "Memoirs of the Principal Hymn Writers and Composers of the Seventeenth and Eighteenth Centuries."

JOSEPH BELCHER, Pa. "Hymns and Hymn Writers."

H. B. HACKETT, Mass. "Christian Memorials of the War." 1864.

ROBERT B. SEMPLE, Va. "Memoir of Elder Straughan."

DANIEL CHESSMAN. "Memoir of Thomas Baldwin."

CHARLES G. SOMMERS. "Memoir of John Stanford, D. D., including Memoirs of Thomas Baldwin, D. D., of Richard Furman, D. D., and of John Williams, D. D." 1836.

Alonzo King. "Memoir of George Dana Boardman." 1839.

Samuel W. Lynd, O. "Memoir of William Staughton." 1834.

James B. Taylor, Va. "Memoir of Luther Rice." 1841. "Lives of Virginia Baptist Ministers." 2 vols. pp. 1000.

C. D. Mallory, Ga. "Memoir of Jesse Mercer." 1844. "Memoir of Edward Botsford." pp. 240. 1832.

A. D. Gillette, D. C. "Memoir of Rev. Daniel H. Gillette." 1844.

Rufus Babcock, N. Y. "Memoir of Andrew Fuller." pp. 300. 1830. "Memoir of J. M. Peck." 1864. Twelve biographical papers in "Sprague's Annals," making fifty pages.

J. M. Peck, Ill. "Life of 'Father Clark.'"

Jeremiah Asher. (Col'd.) "An Autobiography." 8vo.

Baron Stow, Mass. "Life of Harriet Dowe."

Orrin B. Judd, N. Y. "Memoir of Willard Judd." 1848.

Anne T. Drinkwater. "Memoir of Mrs. Deborah H. Porter." 1848.

H. Harvey, N. Y. "Memoir of Alfred Bennett." 1852.

Mrs. R. B. Medbury. "Memoir of William G. Crocker."

Richard M. Nott, N. Y. "Memoir of Abner Kingman Nott." 1860.

S. F. Smith, Mass. Two biographical papers in "Sprague's Annals."

6. *Volumes of Sermons.* This list is probably very incomplete. Of the ministers who have published volumes of sermons, are: —

William Parkinson, two volumes. George Leonard, one volume, posthumous. William T. Brantly, a very forcible and polished writer, two volumes. Francis Wayland, three volumes. Rufus W. Griswold, one volume. C. W. Hodges, one volume. Richard Fuller, one volume.

7. *Travels:* for religious or missionary purposes.

Howard Malcom, Mass. "Travels in Southeastern Asia." 2 vols. 1839.

T. J. Bowen. "Adventures and Missionary Labors in Several Countries of Central Africa, from 1849 to 1856."

George W. Samson, D. C. "Goshen and the Holy Land." "The East."

S. D. Phelps, Conn. "Holy Land, with Glimpses of Europe and Egypt. A Year's Tour." 1863. pp. 407. Four editions issued.

D. A. Randall. "The Handwriting of God in Egypt, Sinai, and the Holy Land: the Record of a Journey from the Great Valley of the West to the Sacred Places of the East." 1862. pp. 764. 8vo.

Daniel C. Eddy, Mass. "Europa; or, Travels in England, France, Switzerland, and Italy, in 1851." Also, "The Percy Family," in five volumes, viz., "Ireland," "Scotland and England," "Paris and Amsterdam," "The Baltic and Vesuvius," "The Alps and the Rhine." Also, "Walter's Tour in the East," six volumes, viz., "Walter in Egypt," "Walter in Jerusalem," "Walter in Samaria," "Walter in Damascus," "Walter in Constantinople," "Walter in Athens."

8. *General Religious Books Edited.*

Howard Malcom has edited Kempis's "Imitation of Christ;" Law's "Serious Call;" Keach's "Travels of True Godliness;" Henry's "Communicant's Companion;" Butler's "Analogy," with introduction and notes.

J. N. Brown has edited eleven volumes of Bunyan's Works, and many others. He has also been editor of seven or eight periodicals.

J. O. Choules edited James's "Church Member's Guide;" "The Bible and Closet;" and other works.

II. *Denominational Literature.*

To this division belong those books whose apparent object is not only to explain, advocate, and defend Christianity in general, but which give special attention to the principles and practices of the Baptists. The following classes of books will be found under this head, viz.: —

1. *Didactic;* or books designed to teach, explain, and commend their principles. The authors of this class are: —

Jesse Mercer, Ga. "Prerequisites to Ordination." 1820. "Scripture Meaning of Ordination." 1830. "Resemblances and Differences between Church Authority and that of Association." 1833. "An Essay on the Lord's Supper." 1833.

Andrew Broaddus, Va. "A Treatise on Church Discipline."

William Crowell, Ill. "The Church Member's Manual of Ecclesiastical Principles, Doctrine, and Discipline." 1847. pp. 272. "The Church Member's Hand-Book: a Guide to the Doctrines and Practices of Baptist Churches." 1849. pp. 144.

Warham Walker, N. Y. "Church Discipline."

Eleazar Savage. "Church Discipline, Formative and Corrective."

J. L. Reynolds. "Treatise on Church Order."

Joseph Belcher, Pa. "Baptisms of the New Testament."

Thomas F. Curtis, Pa. "Communion." "The Progress of Baptist Principles in the last Hundred Years."

R. B. C. Howell. "The Deaconship." "Terms of Communion at the Lord's Table."

Wilson Jewell, Pa. "Baptism; or, The Little Inquirer." 1838.

Samuel W. Lynd. "Baptism a Divine Institution."

P. H. Mell. "Baptism: its Mode and Subjects." 1854.

Richard Fuller, Md. "Baptism and Communion: an Argument." 1849.

T. L. Davidson. "Baptism and Conversion."

N. M. Crawford. "The Baptism of Jesus: its Fulfilment of Righteousness." 1855.

Francis Wayland, R. I. "Notes on the Principles and Practices of Baptist Churches." 1857. pp. 336.

J. L. Dagg, Ga. "Church Order." 1858. pp. 312. 8vo.

Edmund Turney. "Baptism, in the Import and Explicitness of the Command."

William C. Duncan. "Symbolic Rite of Baptism."

Dudley C. Haynes, N. Y. "The Baptist Denomination."

Edward T. Hiscox, N. Y. "The Baptist Church Directory." 1859.

Minor G. Clarke, Pa. "Christian Baptism and the Christian Communion." pp. 140.

Albert N. Arnold. "Prerequisites to Communion; or, The Scriptural Terms of Admission to the Lord's Supper."

2. *Historical.* Among the authors of books of this class, written in the special interest of the Baptist body, the venerable David Benedict began his labors before the commencement of the half-century, and still continues among us. His works are: —

"A History of the Baptists." In two volumes. 1813. An Abridgment of the same in 1820, in one volume. "General History of the Baptist Denomination in America, and in all Parts of the World." 8vo. pp. 990. 1848. "Fifty Years among the Baptists." Historical and didactic. 1858. pp. 460.

Robert B. Semple. "History of the Virginia Baptists." 1810.

William Freitoe. "History of the Ketockton Baptist Association."

Warren Association. "Compendium of Minutes, 1765–1828." 1798–1830.

Richard Furman. "History of the Charleston Association."

Jesse Mercer. "History of the Georgia Baptist Association." pp 418. 1836.

Horatio G. Jones. "History of the Philadelphia Baptist Association." 1823.

"Baptist Annual Register," 1832. "Baptist Triennial Register," 1834. "The American Baptist Almanac," by the Baptist Publication Society, annually. "A History of the Philadelphia Baptist Association." 1843.

S. Wright. "History of the Shaftsbury Association."

Ebenezer E. Cummings, N. Y. "Annals of the New Hampshire Baptists." 1835.

Isaac McCoy. "History of the Indian Baptist Missions." 1840.

Hosea Holcombe. "History of the Alabama Baptists." 1840.

Henry Jackson. "Account of the Churches in Rhode Island."

W. C. Duncan. "History of the Early Baptists." pp. 350. 1857.

William Gammell. "History of American Baptist Missions." pp. 350. 1849.

William Hague. "The Baptist Church transplanted from the Old to the New World." 1846.

John Peck. "History of the New York Baptist Missionary Convention." 1837.

J. Newton Brown. "History of the Baptist Publication Society." pp. 300. 1856. "Descriptive Catalogue of the American Baptist Publication Society." pp. 350. 1861. "Introduction to the History of Baptist Martyrs." "Life and Times of Simon Menno." pp. 300. 1853.

Frederick Dennison. "Historical Notes of the Baptists and their Principles." 1857.

Sewall S. Cutting. "Historical Vindications; or, The Province and Uses of Baptist History."

A. D. Gillette, D. C. "History of the Eleventh Baptist Church, Philadelphia." 1842.

Joshua Millett, Me. "History of the Baptists in Maine." 1845.

A. R. Belden, N. Y. "History of the Cayuga Baptist Association." pp. 211. 1851.

G. W. Purefoy, N. Y. "History of the Sandy Creek Association." 1859.

Jacob Drake. "History of the Columbus Baptist Association." 1859.

Jesse H. Campbell. "Baptists of Georgia." pp. 288. 1847.

Isaac Davis, Mass. "Historical Discourse on the Fiftieth Anniversary of the First Baptist Church in Worcester, Mass., Dec. 9, 1862."

"History of the New London Baptist Association." pp. 125. Author's name unknown to me.

3. *Polemic.* Works designed to refute doctrines held by religious bodies not regarded as holding the most deadly or dangerous errors, and to establish some portions of doctrine held by Baptists. The authors of this class are: —

Samuel Wilcox. "Scripture Manual: a Plain Representation of the Order of Baptism." 12mo. 1818.

Daniel Hascall, N. Y. "Definitions of 'Bapto' and 'Baptizo.'" 1818.

Thomas Baldwin, Mass. "Essay on John's Baptism." "Church Communion Examined."

G. Foote. "Brief Examination of the Mode and Subjects of Baptism." 1830.

Isaac T. Hinton, La. "History of Infant Baptism." 1840.

William Hague. "Eight Views of Baptism." 1836.

J. Richards. "Convert's Guide to Baptism."

J. J. Woolsey. "Baptism." 1840.

C. H. Hosken. "Infant Baptism." 1843.

R. B. C. Howell. "Evils of Infant Baptism."

Edmund Turney. "Scriptural Law of Baptism." 1850.

George W. Anderson. "Vindication of Baptists."

Samuel Henderson. "A Discourse of Methodist Episcopacy." "A Debate."

J. T. Smith. "Infant Baptism." 1850.

T. G. Jones. "A Vindication of the Baptists." 1860.

A. C. Dayton. "Baptist Facts against Methodist Fictions." 1859.

4. *Apologetic* works; being replies to assailants, supposed to misunderstand and misrepresent Baptist doctrines and practices. The distinction between this and the preceding class is very clear, though it may not be easy to determine,

in all cases, to which class a particular book belongs; for writers who commence on the defensive, sometimes change to assailants before they end. Thus, Dr. Baldwin published replies to the attacks of Peter Edwards, and letters in which the distinguishing sentiments of the Baptists are explained and vindicated, in answer to a later publication by the Rev. Samuel Worcester. So Elisha Andrews published a vindication of the distinguishing sentiments of the Baptists against the writings of Messrs. Coombs, Miller, and Edwards, and a reply to James Bickersteth; Clark Kendrick, "Plain Dealing with Pedobaptists," being a reply to attacks on the Baptist principle of communion.

The writers of this class are very numerous, especially in reply to attacks on the established order of the Baptist churches in America, in regard to communion at the Lord's table. This has been chosen as the main point of assault by Pedo-Baptist writers, of all their various sects. Little more can be done here than to give a list of the names of writers, without distinguishing between books and pamphlets.

Among those who have written in defence of the Baptist principle respecting the Lord's Supper are: THOMAS BALDWIN, JESSE MERCER, DANIEL SHARP, SPENCER H. CONE, ANDREW BROADDUS, DANIEL MERRILL, GUSTAVUS F. DAVIS, HENRY J. RIPLEY, BARNAS SEARS, J. B. TAYLOR, THOMAS F. CURTIS, JACOB KNAPP, ALBERT N. ARNOLD, WILLIAM CROWELL, H. HARVEY, JOHN L. WALLER, ALVAH HOVEY, C. H. PENDLETON, M. V. KITZMILLER, WILLARD JUDD, JAMES PYPER, J. M. C. BREAKER, M. G. CLARKE, and J. WHEATON SMITH.

Among apologetic writers in reply to attacks on baptism may be mentioned DANIEL MERRILL, in reply to various writers; HOSEA HOLCOMBE, "Reply to F. Emery," 1832; IRAH CHASE, on articles in "Robinson's Lexicon;" H. J. RIPLEY'S "Reply to Stuart on Baptism," 1833; ADONIRAM JUDSON, two sermons; WILLARD JUDD, "Review of Stuart," 1836; A. BRONSON, "Reply to Fowler," 1835; J. T. SMITH, "Reply to Peters," 1849; WILLIAM HAGUE, "Reply to Cooke and Towne;" T. G. JONES, Vindication; RICHARD FULLER; JOHN BATES, "A Defence of Baptists;" JOHN DOWLING, "A Vindication of the Baptists," 1838.

5. *Retractions* of the tenets and practices of other sects form another class of Baptist literature. A very large proportion of our ministers are converts from various Pedo-Bap-

tist sects, either before or after entering the ministry. Of those who have published their reasons for so doing, are: —

Daniel Merrill, Stephen Chapin, Adoniram Judson, Simon J. Jarvise, John F. Bliss, Hubbell Loomis, Asa Prescott, and others, renouncing Congregationalism; Milo P. Jewett and others, renouncing Presbyterianism; Thomas Armitage, Stephen Remington, and others, renouncing Methodism; H. G. O. Cote and others, renouncing Romanism.

6. *Sunday-School Books.* A large number of Sunday-school books have been prepared by Baptist authors; but, as they are mostly published anonymously, I have been unable to obtain a full list of them.

Among the names that occur to my memory are those of George B. Ide, Baron Stow, William Hague, A. A. Gould, Joseph Banvard, D. C. Eddy, W. Crowell, Geo. B. Taylor, Miss M. A. Collier, Mrs. Denison, Mrs. M. A. Clarke, H. C. Fish, G. J. Carleton, S. B. Page, Mrs. A. M. C. Edmond, &c.

7. *Hymn-Books.*

In hymnology, the principal American Baptist writers of lyric poetry are S. F. Smith, Sidney Dyer, S. D. Phelps, Stephen P. Hill, Henry S. Washburn, James D. Knowles, J. R. Scott, Miss M. A. Collier, Miss L. S. Hill, J. N. Brown, R. Turnbull, &c. &c.

Among the compilers of Hymn-books are Andrew Broaddus, of "The Dover Selection of Hymns," and "The Virginia Selection of Hymns;" Hosea Holcombe, a collection of hymns, 1815; Jesse Mercer, "The Chorister," 1817; James M. Winchell, "Arrangement of Watts's Psalms and Hymns, with a Supplement;" William Collier, "A Selection of Hymns;" G. F. Davis, a collection of hymns; a collection by G. F. Davis and J. H. Linsley; a collection of hymns by B. M. Hill; "The Baptist Harp;" J. Banvard, "Christian Melodist;" J. Aldrich, "Sacred Lyre;" N. M. Perkins, "Vestry Hymns;" Phineas Stow, "Ocean Melodies;" B. Stow and S. F. Smith, "The Social Psalmist;" William Dassay, a collection of hymns; S. F. Smith and Baron Stow, "The Psalmist," with a "Supplement" by J. B. Jeter and Richard Fuller; B. Manly and B. Manly, Jr., "The Southern Psalmist;" S. S. Cutting, "Hymns for the Vestry and Fireside;" John Dowling, a collection; W. C. Buck, do.; "Manual of Psalmody," reëdited by Rufus Babcock; "Plymouth Collection," reëdited by J. S. Holme; the "Sabbath Hymn-Book," reëdited by F. Wayland; Sidney Dyer, "Devotional Hymn-Book."

8. *Catechisms.* American Baptists have not been very fruitful in the production of Catechisms; and those which they have prepared have had but a very limited influence.

One was prepared by Robert B. Semple; one by Thomas Baldwin; one by Henry C. Fish.

9. *Confessions of Faith.* In this branch of literature American Baptists have done very little indeed. Each church, being independent, adopts articles of its own framing, or those of any other church, or none at all, at pleasure. Some of the oldest and most stable churches in America, as the First Church in Providence, have no articles. Of the Confessions of Faith most in use are the "Philadelphia Confession of Faith," so called, printed by Benjamin Franklin in 1743, with many subsequent editions, and "The New Hampshire Confession of Faith," which is more extensively used than any other. But, evidently, no reliance is placed on any creed, except the New Testament, to preserve sameness in doctrine and church order.

III. *General Literature.*

Works of science, general history, and biography, the arts, poetry, fiction, and elegant letters, also text-books, and school-books, are arranged under this head. Their aim is, rather to discipline the intellect, cultivate the understanding, stimulate the conscience, improve the taste, purify social life, promote loyalty, patriotism, and philanthropy, than to advocate any particular religious doctrine or duty. Books of this nature may be classed thus: —

1. *Classical and Critical;* including translations. Authors who have contributed to this class are: —

William Staughton. An edition of Virgil, with Notes. He also prepared a Greek Lexicon, which was printed only in part. Dr. Staughton was, perhaps, the most popular pulpit orator of his day, in this country, and though an elegant scholar, yet his many public engagements prevented him from doing much in classical and critical labors.

Barnas Sears. "A Grammar of the German Language, being a translation from Noehden, with Additions from other German Authors." "Select Treatises of Martin Luther, in the Original German, with Philological Notes, and an Essay on the German and English Etymology." "The Ciceronian; or, The Prussian Method of Teaching the Latin Language."

Horatio B. Hackett. "Plutarch on the Delay of the Deity in the Punishment of the Wicked." Greek text, with a body of notes. 1844. pp. 171. The same revised, 1864. Dr. Hackett's labors have been chiefly in the critical department of Biblical and General Religious Literature.

James T. Champlin. "The Greek Oration of Demosthenes on the Crown, with Notes, and a Chronological Table." "Kühner's Latin Grammar, with Exercises, translated and remodelled." "A Short, Comprehensive Greek Grammar, with Materials for Oral Exercises, for Schools and Colleges."

J. S. C. F. Frey. "Biblica Hebraica." "A Hebrew Grammar in the English Language," which had reached ten editions in 1839. "A Hebrew and English Lexicon." "Hebrew Reader." "Hebrew Student's Pocket Companion."

Asahel C. Kendrick. "Introduction to the Study of the Greek Language." "Greek Ollendorf: a Progressive Greek Grammar." Dr. Kendrick has also contributed many critical articles, in aid of classical learning, to various Reviews.

John L. Lincoln. A critical edition of Livy. A critical edition of Horace.

Albert Harkness. Edited "Arnold's First Book in Latin." "A Second Book in Latin." "A Latin Grammar."

James R. Boise. "Exercises in Greek Prose Composition."

Prof. J. F. Richardson. "A Treatise on Roman Orthoepy."

William J. Knapp. "French Grammar and Chrestomathy."

S. F. Smith translated from the German "Conversations-Lexicon" articles amounting to about one entire volume of the "Encyclopædia Americana."

2. Works on Science. Some of these are in the form of separate treatises, or text-books, others in periodicals, or cyclopædias, or compilations. Among the earliest laborers in the department of science was

Daniel H. Barnes, who died in 1828, deeply lamented. Of him an eminent naturalist, quoted and indorsed by the Hon. Gulian C. Verplanck, says: —

"The reputation of Mr. Barnes as a naturalist will be immovably established upon his Memoir on the shells of his country. The introductory observations, applicable to the whole study of conchology, are marked by that precision, clearness, and lucid order for which he was remarkable. He described above twenty new species; and, a short time before his death, he received a flattering proof of the estimation in which his labors were held by the learned in Europe. The great and splendid work of Humboldt on Mexico contains beautiful plates and descriptions of the science just referred to. The first zoölogical critic of Europe, (the Baron de Farnassac,) in commenting upon this work, points out many errors into which the author has fallen, — 'errors,' he observes, 'which had arisen from his not having consulted the works of American naturalists, and especially the labors of Mr. Barnes.'

"As a naturalist, Mr. Barnes had very peculiar qualifications. Familiar with the learned and several modern languages, he was enabled to pursue his investigations beyond the narrow limits of his own. His inquiries were conducted with a caution, a patience, and a modest diffidence, which cannot be too much imitated." "Indeed," adds Mr. Verplanck, "he sustained himself

in every department of duty, in a manner worthy of a gentleman, a scholar, a Christian, and a minister of the Gospel."

Mr. Barnes contributed several valuable papers, illustrated by explanatory plates on conchology, to "Silliman's Journal," viz., "Geological Section of the Canaan Mountain," v. 8–21; "Memoir on the Genera Unio and Alasmodonta, with numerous figures," vi. 107–127, 258–280; "Five Species of Chiton, with figures," vii. 69–72; "Memoir on Batrachian Animals and Doubtful Reptiles," xi. 269–297, xiii. 66–70; "On Magnetic Polarity," xiii. 70–73; "Reclamation of Unios," xiii. 358–364. Mr. Barnes was an eminent teacher, and much beloved as a minister. He also rendered very important aid to Dr. Webster, in preparing his "Dictionary of the English Language."

James H. Linsley, a kindred spirit, of an active, inquiring, cautious, exact mind, a zealous Baptist, an earnest preacher, devoted much of his energies to natural science, being laid aside by disease from preaching the Gospel. He prepared a series of papers on the Zoölogy of Connecticut, for the Yale Natural History Society, published in the "American Journal of Science and Art." Then followed Catalogues of the Birds, the Reptiles, the Fishes, and the Shells of Connecticut, published in "Silliman's Journal" during the years 1842, 1843, 1844, and 1845.

The Rev. Dr. Phelps says of him: "He ascertained more species of birds in Connecticut than Wilson found in the United States; more of mammalia than had been found elsewhere in New England; and of shells, more than double the number supposed to be resident there."

Augustus A. Gould, M. D., Physician to the Massachusetts General Hospital, an accomplished naturalist, has contributed the following works: "Genera of Shells, translated from Lamarck;" "A System of Natural History," from Gall's Works; "The Invertebrata of Massachusetts;" "Principles of Zoölogy," in connection with Agassiz; "Mollusca and Shells of the United States Exploring Expedition under Captain Wilkes;" "Land Mollusca of the United States," 3 volumes; "Mollusca of the North Pacific Expedition." Dr. Gould is a member of most of the American, and has been made an honorary member of many foreign societies, for the study of natural history.

Nathaniel B. Shurtleff, M. D., has prepared "A Decimal System for the Arrangement of Libraries;" and "A Perpetual Calendar for the Old and New Styles."

Francis Wayland. "Elements of Moral Science." "Elements of Political Economy." "Intellectual Philosophy."

Alexis Caswell. "Lectures on Astronomy before the Smithsonian Institute." "Address before the American Association for the Advancement of Science."

John L. Dagg. "Elements of Moral Science."

Justin R. Loomis. "Elements of Geology." "Elements of Anatomy, Physiology, and Hygiene of the Human System."

D. J. Macgowan. A work on Chinese Horology, in "Report of the United States Commissioner of Patents." "Law of Storms," in Chinese. The latter had circulation also in Japan.

James T. Champlin. "Text-Book in Intellectual Philosophy, for Schools

and Colleges, containing an Outline of the Science, with an Abstract of its History." "Bishop Butler's Analogy and Discourses." Edited, with an Analysis. "First Principles of Ethics, as a Basis for Instruction in Ethical Science, for Schools and Colleges."

GEORGE I. CHACE. "Divine Providence, as related to Physical Laws." Prof Chace is also the author of several articles on scientific and philosophical topics in the leading Reviews.

GROVER S. COMSTOCK. "Notes on America," in the "Journal of the Oriental Society."

LARKIN B. COLES. "A Treatise on Physiology."

3. *General History.* Some contributions have been made to this class of General Literature.

A. A. ROSS. "The Civil and Religious History of Rhode Island."

JOHN M. PECK. "Western Annals" "Guide to Emigrants."

NATHANIEL B. SHURTLEFF. "Records of the Massachusetts Bay." Edited "Passengers in the Mayflower." "Remarks on the Census." "Records of the Colony of New Plymouth." "Memorial of the Inauguration of the Statue of Franklin."

SAMUEL G. ARNOLD. "History of Rhode Island," in 2 volumes.

GEORGE P. PUTNAM. "American Facts."

AUSTIN J. COOLIDGE. "History and Description of New England."

REUBEN A. GUILD. "Historical Sketch of Brown University."

B. W. WHIDDEN. "The Religion of China."

4. *Polite Literature;* including literary works edited. The most prolific laborer in the department of elegant letters was the late

REV. RUFUS W. GRISWOLD, D. D. He divided his time between the labors of the ministry and the literary management of several magazines, among which were "The New Yorker," "Brother Jonathan," "The New World," &c. &c. For two years he was the editor of "Graham's Magazine," and for about the same period of the "International Magazine," the plan of which was projected by himself. Dr. Griswold's literary labors were very extensive, and he was a voluminous author. Some of his works belong to other classes of literature. "He achieved an amount of labor," says his literary critic, "highly creditable to his literary industry. In addition to the works which we are about to mention, he gave to the world, from time to time, without his name, partly or entirely written by himself, six or eight works on history and biography, a novel, seven discourses on historical and philosophical subjects, and contributions to magazines and newspapers sufficient to fill a dozen octavo volumes." His works belonging to this class are: "The Biographical Annual for 1842." 12mo. "The Curiosities of American Literature," as an Appendix to Disraeli's "Curiosities of Literature." "The Poets and Poetry of America." 8vo. 1842. This work received the highest commendations from the ablest critics. E. P. Whipple, the "London Examiner,"

Bishop Potter, Baron Frederick Von Raumer, of Prussia, unite in its praise. Thomas Campbell, author of "The Pleasures of Hope," says of it, "Mr. Griswold's work is honorable to the character and genius of the American people." "The Knickerbocker" and "North American Review" noticed the sixteenth edition in 1855, with the highest commendations. "The Prose Writers of America." 1846. 8vo. Fourth edition, 1852. Such scholars as William H. Prescott, William C. Bryant, H. B. Wallace, "The Knickerbocker," H. T. Tuckerman, commend this work in the highest terms. "The Female Poets of America." 1848. 8vo. Reached its fifth edition in 1856. "The Prose Works of John Milton, with an Initial Memoir." 1855. 2 vols. 8vo. "Washington and the Generals of the American Revolution." 1847. 2 vols. "Napoleon and the Marshals of the Empire." 1847. 2 vols. "Scenes in the Life of the Saviour, by the Poets and Painters." Edited. "The Sacred Poets of England and America." 1849. Edited. "The Poets and Poetry of England in the Nineteenth Century." 1845. 8vo. Fourth edition, 1854. "The Works of Edgar A. Poe: Poems, Tales, and Miscellanies; with a Memoir, by R. W. Griswold." "The Republican Court; or, American Society in the Days of Washington." This last was "sumptuously printed and richly illustrated," and called forth the highest admiration.

Thomas Curtis was an accomplished literary laborer. In England, Dr. Curtis was the original editor of the "Encyclopædia Metropolitana," and the editor of the "London Encyclopædia," throughout. After his settlement in the South, he published occasional sermons, a course of "Lectures on the Poetry of the Bible," "Lectures on Bible Episcopacy," an address on education, and a volume of poems. He left several volumes yet unpublished, and among his last writings are "Notes of a Plan for the Emancipation of the Slaves," which he offered to advocate in the South, if others would in the North. As early as 1858, he wrote: "Without this, a civil war will ensue, — a civil war for slavery."

William R. Williams is a fruitful writer of essays, reviews, addresses, and sermons, properly belonging to this class. His volume of "Miscellanies" is one of the richest contributions to elegant literature. His sermons are often rare gems of literary beauty.

John O. Choules edited "Christian Offering," and other works, and was the writer of many literary articles.

Barnas Sears edited Roget's "Thesaurus of English Words," with additions, which may as well be classed here. Also, in connection with Profs. Edwards and Felton, translated "Ancient Literature and Art: Essays and Letters from Eminent Philologists."

W. S. Chase edited "Modern French Literature, with Notes."

Jeremiah Chaplin. "The Evening of Life." "The Memorial Hour."

G. W. Hervey. "Christian Courtesy." "Rhetoric of Conversation." Published by the Harpers, republished in London.

Kazlitt Arvine's "Cyclopædia of Anecdotes of Literature and the Fine Arts" is also an aid to elegant literature.

J. D. Chaplin edited "The Riches of Bunyan," a selection of rare gems.

J. Clement's "Noble Deeds of American Women" may also be classed here.

E. L. MAGOON. "The Eloquence of the Colonial and Revolutionary Times." 1847.

R. W. CUSHMAN. "Pure Christianity the World's Only Hope." 1845.

5. Poetry and Music. Enough has been done in this department to show that the Muses are not strangers to us. As a lyric poet, the name of

S. F. SMITH is well known as the writer of some of the most popular lyrics and odes in the language. The national ode,

"My country, 't is of thee,"

is one of the most popular patriotic songs in the English tongue. The funeral hymn,

"Sister, thou wast mild and lovely,"

has often soothed the hearts of pious mourners on the death of some young Christian female; and his

"Yes, my native land, I love thee,"

has called forth many tears of tender, solemn joy at the departure of missionaries to a foreign land; and his soul-awakening hymn,

"The morning light is breaking,"

is not excelled, in lyric force and the power to awaken holy emotion in behalf of the world's conversion, by any hymn in the language. Dr. Smith, in connection with Dr. Stow, compiled "The Psalmist," which has had a larger sale, perhaps, than any other collection of hymns. He has also published a volume entitled "Lyric Gems," — the title given by the bookseller. He likewise translated from the German the larger part of the hymns and songs in the "Juvenile Lyre," — a song-book for children. Original hymns from his pen are adopted in the hymn-books of most of the Christian denominations.

SIDNEY DYER is a prolific writer of songs and ballads. Among his productions are "Voices of Nature," "Thoughts in Rhyme," "Songs and Ballads," "Ruth: a Cantata, in two parts," "Olio of Love and Song," "The Drunkard's Child," "The Two Apprentices," "The Winter Evening," &c. Mr. Dyer has published more songs, in the form of "sheet music," than perhaps any other man in the country.

Of those who have published volumes of poetry, are

J. NEWTON BROWN. "Emily, and other Poems." pp. 296. "The Apocalypse: a Commencement Poem." 1856.

S. DRYDEN PHELPS. "Eloquence of Nature, and other Poems." 1842. pp. 168. 12mo. "Sunlight and Hearthlight; or, Fidelity, and other Poems." 1856. pp. 252. 12mo.

EMILY C. JUDSON published "The Olio, or Domestic Poems." 1852. 12mo. She was also the author of many small pieces of poetry, which were first printed in magazines, and afterwards published in the two volumes of "Alderbrook." Some of her pieces are very touching and beautiful.

William C. Richards. "Electron: a Telegraphic Epic."

Richard Furman. "Pleasures of Piety, and other Poems." 1859. pp. 220.

Thomas Curtis. "Anastasis, and other Poems."

A. C. Kendrick. "Echoes: Translations from German and French Poets."

Mrs. A. M. C. Edmond. "The Broken Vow, and other Poems."

William B. Bradbury is a distinguished musical writer, teacher, and composer. He has prepared and published the following works: "The Young Choir," 1841; "School Singer," 1843; "Flora's Festival," 1845; "Young Melodist;" "Musical Gems;" "Sabbath-School Melodies;" "Young Shawm," 1855; "Psalmodist;" "Choralist;" "Mendelssohn Collection;" "Psalmata, or Choir Melodies;" "The Shawm," 1854; "Social Singing-Book;" "Alpine Glee-Book;" "Metropolitan Glee-Book." He is editor of the "New York Musical Review," and contributes to various journals.

Charles Thurber published "Memorials of the Heart;" also, "Chemistry in Rhymes: a Book for Children."

6. *Fiction.* A few writers among us have employed their pens in this department, for the purpose of gaining better attention to some moral or religious truth. Among them are: —

Mrs. E. C. Judson ("Fanny Forester"). Among her earlier productions are "Charles Linn; or, How to Observe;" "The Great Secret; or, How to be Happy;" "Allen Lucas; or, The Self-Made Man;" "Trippings in Author Land." "Alderbrook," in 2 vols. 1846, consisting of tales, sketches, and poems, published in the "New York Mirror," was so popular that 33,000 volumes had been sold in 1853.

Mrs. Mary A. Denison. "Home Pictures." "What Not?" "Carrie Hamilton." "Gracie Amber." "Old Hepsy: a Tale of the South." She has contributed extensively to many periodicals.

Mrs. Jane D. Chaplin. "The Convent and the Manse." "Green Leaves from Oakwood." Mrs. C. has also contributed sketches and tales, in great numbers, to our periodical literature.

Mrs. Jeannie Dowling De Witt. "Kate Weston; or, To Will and to Do." 12mo. pp. 500. "The Story of the Adder; or, The History of the Stanley Family."

Mrs. S. R. Ford. "Grace Truman; or, Love and Principle." "Mary Bunyan: a Tale of Religious Persecution."

Mrs. Cornelia H. B. Richards ("Mrs. Manners"). "Aspiration: an Autobiography of Girlhood." 1854. "At Home and Abroad," &c. &c.

Joseph Banvard. "Priscilla; or, Trials for Religious Liberty."

A. C. Dayton. "Theodosia; or, The Heroine of Faith."

Pharcellus Church. "Mapleton; or, More Work for the Maine Law." 12mo. 1854.

Geo. T. Carleton. "The Unique." 1844.

Mrs. Eliza T. P. Smith. "The Little Republic."

7. *School-Books.* Besides the classical and critical text-books already noticed, school-books for common schools have been prepared.

Samuel S. Greene published "The Analysis of Sentences;" "First Lessons in Grammar;" "The Elements of English Grammar." The series, as now published, stands thus: "The Introduction;" "The Analysis;" "The English Grammar." Half a million or more sold.

Charles W. Sanders. "Spelling-Book;" and "Reader," First and Second.

C. W. Bradbury published "First Lessons in English Grammar, with a New and Comprehensive Arrangement."

8. *Biography.* Authors of this class are: —

William Gammell. "Life of Governor Ward, of Rhode Island." "Life of Roger Williams." pp. 220. 1845. In Sparks's "American Biography," vol. 4, 2d series.

Rufus W. Griswold. "Biographical Annual." 1842. "Memoir of Edgar A. Poe." So the biographical parts of "Poets" and "Prose Writers of America," "Female Poets," "Washington and the Generals of the Revolution," and "The Republican Court," are among the most valuable portions of general biography.

John M. Peck. "Life of Daniel Boone." In Sparks's "American Biography."

9. *Miscellaneous.* The classification has been made so literal that few books remain to this class, though many might be noticed, as

"The Philosophy of the Imponderables," by George Brewster; "Peter Schlemihl in America," and "Modern Pilgrims," by George Wood; "Light or Morning," by David Bernard; &c. &c.

PAMPHLETS.

These are abundant and various. Many pamphlets have only a local or temporary purpose, yet they are valuable as the materials of literary history. They are on all subjects, in all varieties of style, manner, and form: sermons, orations, addresses, essays, and reviews. They are didactic, polemic, historical, biographical, critical, apologetic, retractive, and hortatory, in prose and poetry, and their name is legion. Of course, no attempt to present a complete list or classification will be made; yet, a fair view of our literature requires that

they receive some attention. Much of what was formerly published in pamphlets is now given to the public in magazines, reviews, and newspapers.

Our pamphlet literature may be grouped in a loose and general way under the heads of: I. *Sermons;* II. *Addresses*, or Inaugurals by professors and presidents of institutions of learning, Orations, Speeches, &c.; III. *Scientific Pamphlets;* IV. *Historical Pamphlets*, not sermons; V. *Apologetic;* VI. *Controversial;* and VII. *Miscellaneous Pamphlets.*

I. *Sermons.*

Great numbers of sermons have been published by our ministers in the last fifty years, some in pamphlets, some in the "National Preacher," some in the "Baptist Preacher," the "Southern Baptist Preacher," the "Western Baptist Preacher," and other similar periodicals, some in the minutes of associations and conventions, in magazines, and newspapers. The publication of many of them was called for by circumstances apart from the permanent or literary value of the sermons themselves, which having passed away, the interest in the sermons has passed away also.

Among those who have issued sermons in print, the venerable BALDWIN stands first. Nearly forty of his sermons were published. His General Election Sermon, before the Massachusetts Legislature, in 1802, was received with uncommon favor, as was indicated by the fact that it passed through three editions. More than half his printed sermons were issued before 1814.

The name of the eloquent pastor of the Charles Street Church, Boston, the REV. DR. SHARP, stands next in order. He preached the Election Sermon in 1824, and the Funeral Sermon of Gov. Eustis the same year. Twenty or more of his sermons were published in pamphlet form, besides others in various periodicals, some of which went through several editions.

REV. DR. FRANCIS WAYLAND has published twenty or more sermons in pamphlet form, besides his volumes of sermons noticed under that head. His sermons are always received with strong marks of favor by the public.

REV. DR. WILLIAM R. WILLIAMS has issued many sermons in pamphlet form, besides several volumes, originally sermons, which have taken a permanent place in the elegant literature of our country. The names of others, as STAUGHTON, BRANTLY, G. F. DAVIS, C. TRAIN, BOLLES, STOW, HAGUE,

IDE, FULLER, will be remembered as able preachers, and as the authors of printed sermons, on a variety of topics, which may be classed thus: —

1. *Associational, or Convention Sermons.*

W. COLLIER, before Baptist Missionary Society, 1816; JOHN WILLIAMS, before New York Missionary Society; T. BALDWIN, before Baptist General Convention, Philadelphia, 1817; STEPHEN CHAPIN, before Maine Baptist Education Society, 1820; before Baptist Home Mission Society, 1841; D. BENEDICT, before Warren Association, 1821; L. BOLLES, before Boston Association, 1822; R. BABCOCK, on Claims of Educational Societies, 1829; B. STOW, before American and Foreign Bible Society; "Efficiency of Primitive Missions;" G. B. IDE, "The Moral Elevation of the Church essential to Missionary Success;" BRADLEY MINER, on "Preaching to the Conscience," before Boston Association; J. N. MURDOCK, "A Ministry approved unto God," before Connecticut Baptist Education Society, 1857; J. B. TAYLOR, before American Sunday-School Union, 1856; JOHN WILLIS, before New York Missionary Society. These are but samples of such as can be remembered.

2. *Ordination and Installation Sermons.*

T. BALDWIN, of David Leonard, 1794; of W. Collier, 1799; of Elisha Andrews, 1800; of John Peak, 1802; of Elisha Williams, 1803; of J. Chaplin, 1804; of D Merrill, 1805; of James M. Winchell; L. BOLLES, at Newport, 1818; J. CHAPLIN, of Stephen Chapin, 1819; of A. King, 1826; of George D. Boardman, 1828; W. COLLIER, of G. W. Appleton, 1819; STEPHEN GANO, of Peter Ludlow, 1823; C. TRAIN, 1823; S. CHAPIN, 1822; IRAH CHASE, of J. D. Knowles, 1826; ELISHA TUCKER, 1826; J. GILPATRICK, of W. C. Rider, 1830; SILAS HALL, 1831; A. FISHER, of J. Alden, 1833; F. WAYLAND, of W. Hague; T. F. CURTIS, of —— Foster, 1853.

3. *Dedications, and Constitution of Churches.*

ELISHA ANDREWS, Belchertown, Mass., 1814; T. BALDWIN, Bellingham, 1802; Boston, 1811; Cambridge, 1817; SILAS STEARNS, Bath, Me., 1816; CHARLES TRAIN, Framingham, 1827; C. P. GROSVENOR, 1829; S. P. HILL, Haverhill, 1833; W. HAGUE, Boston, 1839; W. T. BRANTLY, dedication of Baptist Church, Augusta, Ga., 1821.

4. *Commemorative Sermons.*

T. BALDWIN, of George Washington, 1799; W. STAUGHTON, of Dr. B. Rush, 1813; of S. Jones, D. D, 1814; JESSE MERCER, of Gov. Robins, 1819; S. CHAPIN, of Luther Rice, 1822; Bi-centennial, 1822; J. BARNABY, of Gov. Eustis, 1828; WILLIAM PARKINSON, of —— Holmes, 1832; J. GILPATRICK, of D. Merrill, 1833; J. O. CHOULES, Thanksgiving, 1829; of D. Webster, 1852; R. BABCOCK, of Geo. Leonard; R. E. PATTISON, of J. Chaplin, 1843; D. SHARP, of Dr. Chalmers, 1847; J. T. CHAMPLIN, of W. H. Harrison, 1841; S. F. SMITH, do., 1841; R. TURNBULL, on Chalmers and Vinet, 1847; W. HAGUE, of J. Q. Adams, 1848; of A. Judson, 1851;

of J. O. Choules, 1856; J. S. Maginnis, of N. Kendrick, 1849; J. N. Granger, of S. B. Mumford, 1849; T. D. Anderson, of President Taylor, 1850; J. N. Murdock, do., 1850; A. C. Kendrick, of Abel Woods, 1851; E. H. Gray, of A. Judson; Henry Jackson, of E. Nelson, 1852; G. W. Samson, of D. Webster, 1852.

5. *Historical Sermons.*

James M. Winchell, two sermons, History of First Baptist Church, Boston, 1819; T. Baldwin, 1824; Joseph Grafton, 1830; J. O. Choules, 1830; B. Manly, History of Charleston, S. C., Baptist Church, 1837; W. Hague, Second Centennial of First Baptist Church, Providence, 1839; A. Bennett, History of Baptist Church, Homer, N. Y., 1842; T. C. Teasdale, Baptist Church, New Haven, 1842; T. Curtis, on the Founding of Baptist Church, Charleston, S. C., 1842; B. Stow, Centennial, 1843; J. W. Parkhurst, History of Baptist Church, Dedham, 1846; H. C. Fish, Semicentennial, 1851; H. Jackson, Historical Description of Central Church, Newport, 1854; R. Turnbull, Historical Discourse on First Baptist Church, Hartford.

6. *Funeral Sermons.*

W. T. Brantly, of L. D. Banks, August, 1823; Lenitives of Sorrow, Beaufort, S. C., 1828; T. Baldwin, of Dr. Stillman, 1807; of Mrs. Collier, 1813; of J. M. Winchell, 1820; S. Chapin, of O. Wilson, 1824; W. Bowen, 1828; E. W. Freeman, on Mrs. Graves, 1833; S. F. Smith, of B. Miner, 1854; E. B. Smith, on D. O. Morton, 1852; F. Wayland, on Mrs. Caswell, 1850; C. Willett, on Capt. McLean, 1851; T. Armitage, on Dr. Cone, 1855; J. N. Murdock, on Hon. Silas Wright; on Mrs. Williams, 1857; C. G. Fairbanks, on Deacon Foster, 1860; J. Duncan, for Mrs. Kent, 1862.

7. *Occasional.*

R. Furman, Communion essential to Salvation, 1816; T. Baldwin, on Lord's Day after Execution of Pirates, 1819; on the Duty of Parents, 1822; E. Cushman, Election Sermon, 1820; on Christian Fortitude; Clark Kendrick, before Legislature of North Carolina; Stephen Gano, on the Divinity of Christ, 1827; G. F. Davis, Thanksgiving Sermon, 1828; a Temperance Sermon, 1831; J. Barnaby, Thanksgiving Sermon, 1825; F. Wayland, Fast Day Sermon, 1828; T. B. Ripley, a Sermon at Portland, Me., 1828; W. T. Brantly, a Sermon on the Trinity, 1824; Duty of publicly dedicating Children to the Lord, 1824; Testimony of Enemies to Religion, 1824; J. E. Weston, Claims of the Poor, 1830; C. P. Grosvenor, two sermons, on National Blessings and on Infidelity, 1829; Alfred Bennett, The Kingdom of Christ distinguished from the Kingdom of Cæsar, 1830; H. Fittz, Obedience the Test of Discipleship, 1834; J. T. Hinton, two sermons on the Spirit's Operations, 1832; on the Alton Riots, 1837; John Tripp, on the Inspiration of the Scriptures, on the Perseverance of the Saints, on the Two Witnesses, and several other sermons; Irah Chase, on Anger, 1822; B. Stow, Thanksgiving, 1837; Spiritual Power, 1852; A. Kalloch, Fast Day, 1849; D. Sharp, do., 1822, 1842, 1846; L. Tracy,

Farewell to Boylston, 1848; E. L. MAGOON, before North Carolina Legislature, 1843; R. H. NEALE, the Burning Bush; the Incarnation; W. HAGUE, True Charity; D. D. PRATT, on Voluntary Associations; J. N. MURDOCK, Signs of the Times, 1859; Peacemakers and Peacemaking, 1856; Building the Tombs of the Prophets, 1859; the Basis and Ends of Civil Government, 1859; the Causes and Issues of our Civil War, 1862; R. B. C. HOWELL, the Divine Care of the Church, 1843; H. C. FISH, Characteristics of Successful Benevolent Effort, 1848; on Sumner and Kansas, 1856; J. N. GRANGER, a sermon, 1847; M. SANFORD, the Ocean, 1851; W. DEAN, Thanksgiving, 1857; Ministerial Sources of Support, 1859; P. CHURCH, Permanence of the Pastoral Relation, A Passion for Souls, and other sermons; J. W. OLMSTEAD, the Ominous Future, 1844; R. W. CUSHMAN, Calm Review of the Religious Awakening in Boston, 1842; S. L. CALDWELL, to the Volunteers, 1861; J. H. GILMORE, a Thanksgiving Sermon, 1863; A. POLLARD, on Justification by Faith, 1863; H. G. WESTON, on National Fast, 1861; J. C. STOCKBRIDGE, two discourses, 1856; D. C. EDDY, Political Rights of Ministers, 1854; N. WOOD, Modern Spiritualism.

8. *Miscellaneous Sermons*, some of which are classed here because the subjects of them are unknown to me.

Missionary sermons in great numbers have been published by Messrs. J. PARKHURST, SHARP, WAYLAND, BRANTLY, FURMAN, WILLIAMS, FULLER, CHAPIN, STOW, BROWN, GRANGER, IDE, WELCH, DOWLING, WARREN, and many others.

Of sermons on baptism the number to be found is very few. T. PINKHAM published one in 1839, being a Retraction of Pedo-Baptism; W. T. BRANTLY, "The Covenant of Circumcision no Just Plea for Infant Baptism." Many sermons have been printed in the religious and secular newspapers.

II. *Addresses*, or Inaugurals.

WM. STAUGHTON, as President of Columbian College, 1822; S. CHAPIN, as Professor in Waterville College, 1826; as President of Columbian College, 1829; JOEL S. BACON, President of Georgetown College, 1830; JAMES D. KNOWLES, as Professor at Newton, 1832; R. BABCOCK, President of Waterville College, 1834; ALVA WOODS, President of Transylvania University; J. S. MAGINNIS, Professor at Hamilton, 1839; J. UPHAM, at New Hampton, 1846; A. HOVEY, at Newton, 1854; J. G. BINNEY, President of Columbian College, 1855; M. B. ANDERSON, President of Rochester University, 1854; P. B. SPEAR, Professor at Hamilton; STEPHEN W. TAYLOR, as President of Madison University; E. S. GALLUP, Professor at Hamilton, &c. &c.

Several Baccalaureate Addresses by Messrs. WAYLAND, WOODS, MALCOM, PATTISON, BACON, CHAPIN, SAMSON, and others, have been published.

Of Orations on public occasions, CHARLES TRAIN has published four or five; J. D. KNOWLES and B. STOW, several each; F. WAYLAND, several, on literary, scientific, and philanthropic subjects. E. CUSHMAN, Z. L. LEONARD, S. L. CALDWELL, ISAAC DAVIS, A. CASWELL, and J. A. BOLLES, have published addresses.

Scientific and *Historical* pamphlets have been issued, but they are of little or no permanent value, because whatever they may contain that is new or valuable is taken up into the more permanent book literature.

Many *Apologetic* pamphlets have been issued, such as: —

Letters of W. F. Broaddus and Slicer, 1836; J. L. Dagg, in Defence of Strict Communion, 1845; W. H. Turton's Baptist Position Defended, 1844; R. Furman, Review of A. B. Smith, 1845; H. J. Ripley and J. W. Smith, Replies to Albert Barnes, on "Exclusiveism," 1855; &c. &c.

Controversial pamphlets have been issued by

Baldwin, Chapin, Chase, J. Winter, E. Foster, R. F. Middleditch, E. Worth, W. Parkinson, Crawford, Kilpatrick, &c.

A large number of *Miscellaneous* Pamphlets have been issued.

Joshua Bradley, on Revivals and on Freemasonry; Solomon Drown, in Behalf of the Greeks, 1824; Isaac Davis, Report of the Committee of Examination at West Point, in 1832 and 1854, addressed to the Secretary of War; John Leland, the Jarring Interests of Heaven reconciled by the Blood of the Cross, and Some Events in his own Life; J. A. Bolles, a Prize Essay on a Congress of Nations; Wm. Gammell, Sketch of the Benefactions of Nicholas Brown; Brief Notice of the late Commodore Charles Morris, 1855; S. Adlam, The First Church, in Providence, not the Oldest Baptist Church in America, 1853; J. R. Bliss, Place of the Baptists in Protestant Christendom; J. Dowling, The Old-Fashioned Bible; W. Parkinson, The Romish Antichrist; Wm. Crowell, Advantages of the Baptist Church Polity, 1845; Report on Separate Schools for Colored Children in Boston, for the School Committee, 1847; Six Letters, &c., 1855; Exegesis on John iii. 5, 1856; Thoughts on the Benevolent Organizations Proper for the Kingdom of Christ, 1858; H. B. Hackett, Speech on Bible Revision; Address at the Consecration of the Soldiers' Monument in the Newton Cemetery, 1864; &c. &c.

PERIODICALS.

The most remarkable growth of our half-century literature is in our periodical issues, weekly, monthly, and quarterly. When our fathers inaugurated the Foreign Mission enterprise, fifty years ago, they had one periodical in all America, "The Massachusetts Baptist Missionary Magazine." It was issued once in three months, each number containing thirty-two pages, making a volume of nearly four hundred pages in three years, or one hundred and thirty pages a

year. This was the sum total of our periodical literature in 1814. From that small beginning, — the first number of the Magazine was issued in September, 1803, — our periodical literature has grown, during the half-century of our missionary life, to its present giant proportions. It is one of the marvels of the age. It is peculiarly an American growth, the most characteristic fruit of the tree planted by Roger Williams. It is a power before which State intolerance, priestly rule, persecution for conscience' sake, Popery in any of its thousand forms, cannot stand. Stronger than armies, or than any political society, the religious press can put down any power that dares to array itself against the rights or the liberties of the people.

The leading facts in the history of the Magazine have already been noted.

Quarterly.

"The Christian Review" was commenced in 1836, as a literary and religious quarterly. Each issue contained one hundred and fifty pages or more, making an annual volume of upwards of six hundred and fifty pages. Its first editor was Prof. J. D. Knowles. At his sudden death, while the second number of the third volume was partly in type, B. Sears became its editor, which he continued to be till the end of volume sixth. He was succeeded by S. F. Smith, who was its editor to the end of volume thirteen. E. G. Sears edited the fourteenth volume; then S. S. Cutting, assisted by several brethren, to the end of volume seventeen; then R. Turnbull and J. N. Murdock to the end of volume twentieth. J. J. Woolsey conducted the work through its twenty-first volume. Franklin Wilson and G. B. Taylor were its editors to the end of the twenty-fourth volume, and E. G. Robinson to the end of the twenty-eighth volume, or to the close of 1863, at which time its distinct issues were suspended, and it was merged in the "Bibliotheca Sacra," of which B. Sears is one of the editors.

"The Review" has maintained a highly respectable position among the literary and theological quarterlies of the day. It has been an able exponent of Baptist principles, though catholic in its tone. It has added some eighteen thousand pages to the permanent literature of American Baptists during the twenty-eight years of its existence. The suspension of its issues will, no doubt, be temporary, for it is not to be supposed that the Baptists of America will consent to give up so important a medium of influence.

As to the writers who have created this amount of literature, I have found it impossible to obtain a complete account. "The Review" has received the aid of the literary labors of our best scholars, as well as that of others, not Baptists. S. F. Smith, who was its editor during a longer period than any other man, and who has been a constant contributor to it, has written for it

about sixty articles, making thirteen hundred and eighty pages, besides nearly all the literary notices during his editorship. B. Sears has contributed about five hundred pages. F. Wayland has been a large contributor, especially to its earlier volumes. A. C. Kendrick has contributed three hundred pages, or more; A. N. Arnold, about two hundred pages. H. B. Hackett, S. Bailey, D. C. Haynes, M. B. Anderson, A. Hovey, J. T. Champlin, R. Babcock, R. A. Coffin, T. F. Curtis, W. Gammell, H. J. Ripley, W. R. Williams, J. S. Maginnis, I. Chase, W. Hague, J. M. Peck, H. Lincoln, V. R. Hotchkiss, G. D. Boardman, J. R. Loomis, J. H. Raymond, S. L. Caldwell, H. W. Richardson, R. E. Pattison, have contributed several articles each, of from twenty-five to one hundred and fifty pages; W. Crowell seven articles, making one hundred and fifty pages. S. S. Cutting, E. G. Robinson, R. Turnbull, J. N. Murdock, F. Wilson, and G. B. Taylor were frequent contributors while acting as editors. The names of G. W. Samson, O. S. Stearns, W. Ashmore, S. Talbot, E. B. Cross, E. L. Magoon, R C. Mills, L. Moss, H. C. Fish, G. S. Chace, G. R. Bliss, S. R. Mason, O. Howes, W. C. Child, Hon. R. Fletcher, Hon. S. G. Arnold, J. A. Bolles, Esq., J. Belcher, F. Bosworth, C. B. Davis, G. W. Eaton, J. Dowling, S. P. Hill, E. W. Dickinson, F. Mason, S. D. Phelps, C. B. Smith, D. W. Phillips, A. Caswell, N. Bishop, H. T. Washburn, Miss M. A. Collier, and others, appear on its list of writers.

Monthly.

"The Macedonian," a monthly sheet, devoted to Foreign Missions, has been published, under the direction of the Secretary of the Missionary Union, twenty-two years. It has attained an extensive circulation, and done much to diffuse missionary intelligence and stimulate the missionary spirit.

"The Latter Day Luminary" was commenced in Philadelphia, in February, 1818, a magazine of single column page, "five numbers a year, profits sacred to the cause of missions," edited by Dr. Staughton, assisted by Burgess Alison, H. G. Jones, and Luther Rice. It was published about three years.

"The Sabbath-School Treasury" was issued several years by the Massachusetts Sabbath-School Union.

"The Baptist Memorial," a double column, 8vo. magazine, was commenced in New York, in 1842, by R. Babcock, who edited it six years, then E. Hutchinson three years; after which it was issued for a time in Richmond, Va., then six years in Philadelphia, under the name of "The Baptist Family Magazine." About five thousand copies were issued.

"The Baptist Preacher," a monthly pamphlet, containing one or two sermons in each number, with short articles on preaching, was commenced in Richmond, Va., in 1842, by H. Keeling, and continued fifteen or twenty years. A work of the same character and title was issued in Boston two years, edited by William Collier.

"The Western Baptist Review" was commenced in Louisville, Ky., in 1845, by John L. Waller, its name afterwards changed to "Christian Repository," edited by S. H. Ford, till the Rebellion drew its editor to his own place among the traitors to his country.

"THE YOUNG REAPER" is a small monthly sheet, for Sunday-school children, issued nine years by the American Baptist Publication Society.

"THE HOME EVANGELIST" is a monthly sheet issued by the Home Mission Society.

"THE HOME AND FOREIGN JOURNAL" was published several years, previous to the Rebellion, by the Southern Baptist Convention.

Several other monthlies have been issued, though monthlies have proved to be far less successful than weeklies; and some monthlies were changed to weeklies, as will be seen in the notice of that class of periodicals. Besides these, "THE BAPTIST MIRROR" was issued by Davis Dimock, semi-monthly, at Montrose, Pa., in quarto, in 1825–6–7. In 1827, "THE LITERARY AND EVANGELICAL REGISTER" was issued at Milton, Pa., a few miles from Lewisburg, by Eugenio Kincaid. "THE WESTERN BAPTIST PREACHER" was issued several years in Illinois.

"THE MOTHER'S JOURNAL" was commenced in Utica, N. Y., in 1835, edited by Mrs. Kingsford, Mrs. Conant, Mrs. Allen, and Mrs. Clarke, in succession, till it came into the hands of its present conductors, Rev. Dr. and Mrs. Hiscox, of New York city. It has been conducted with good taste, has done much good, and been liberally sustained.

Weekly.

"THE CHRISTIAN WATCHMAN," the oldest Baptist weekly, was commenced in Boston, in 1819, True & Weston, publishers. It was edited many years by Deacon James Loring, then three years by E. Thresher, and at brief intervals by others. In 1838 William Crowell became its editor, and conducted the paper about ten years. United with "THE CHRISTIAN REFLECTOR," and taking the name of "THE CHRISTIAN WATCHMAN AND REFLECTOR," J. W. Olmstead became its editor. Among its earlier contributors were Messrs. Anderson, Sharp, Keely, Knowles; later, Stow, Sears, Church, Hague, Cutting, Samson; later still, Lincoln, Murdock, Stockbridge, Hovey, Arnold, Ide, Smith, Richards. It has been from the first self-sustaining, vigorous, and efficient.

"THE CHRISTIAN SECRETARY" had its origin in 1822, under the patronage of the Connecticut Baptist Missionary Society, at Hartford, E. Cushman its first editor. It was edited successively by P. Canfield, G. Robins, and A Bolles, till in 1838 N. Burr became its publisher and responsible editor till his death, in 1861, when E. Cushman, son of its first editor, assumed the editorial care, which he still retains. The paper was, for a short time, merged in a New York paper, but soon returned to its old home. It has done efficient service to the cause of true religion in Connecticut.

"THE CHRISTIAN INDEX" originated as a quarto in Washington city, under the name of "THE COLUMBIAN STAR," in 1822, which was edited by several gentlemen connected with Columbian College, as Rice, Knowles, Stow, till 1826, when it was removed to Philadelphia, its name changed to "The Christian Index," W. T. Brantly, editor. Some years afterwards it was removed to Georgia, and edited by Jesse Mercer, till, at his death, it became the property of the Georgia Baptist Convention, and was edited by different persons, being published at Penfield, Athens, and Macon, at different times.

Several other papers, as "The Landmark Baptist," "The Champion," &c., have been in existence in Georgia for a longer or shorter time.

"The Examiner" is the name of the paper combining "The New York Baptist Register," commenced at Utica in 1823, so long edited by A. M. Beebe, Esq., and "The New York Recorder," formerly "Baptist Advocate," edited first by S. S. Cutting and subsequently by M. B. Anderson. The union of the "Register" and "Recorder" took place in January, 1855, and the name of the paper was changed to "The Examiner," in June the same year, Messrs. Cutting and Bright editors. In the autumn of that year, E. Bright became sole editor, which he continues to be to the present time. The paper has received the literary contributions of many eminent writers, has been issued in a style of great mechanical excellence, and extended its circulation from year to year, till it has reached a weekly issue of twenty thousand.

"The Religious Herald" originated in a monthly pamphlet, in Richmond, Va., October, 1826, edited by H. Keeling. At the end of the year it was changed to a weekly, under its present name, E. Ball, a native of Vermont, editor. Soon after, W. Sands, from England, became its editor, who continued to conduct it many years. For some years before the Rebellion, J. M. Shaver was its editor. It has been ably conducted from the beginning.

"Zion's Advocate" was first issued in Portland, Me., in 1828, by A. Wilson, who conducted it till 1839, when J. Ricker was its editor till 1842; then Mr. Wilson resumed the charge, till 1848; then S. K. Smith, till 1851; J. B. Foster, till 1858; W. H. Shailer, till the present time.

In 1822 "The Waterville Intelligencer" entered on a career of a few years, being in part a Baptist paper; soon after, "The Baptist Herald," at Brunswick, ran a brief career; and in 1836 "The Eastern Watchman" was issued for a time.

"The Biblical Recorder" originated in a monthly pamphlet, edited by Thomas Meredith, at Edenton, N. C., in 1829, called "The Biblical Interpreter," which, after a few years, was issued weekly, under its present name, and removed to Raleigh. T. W. Tobey was for a time its editor, — perhaps is still. There have usually been, in the State, two or three other papers, claiming to be Baptist, of little circulation or influence.

"The Journal and Messenger" unites "The Baptist Weekly Journal," commenced in Cincinnati, Ohio, in 1831, edited by John Stevens, "The Cross," a Baptist paper in Kentucky, and "The Messenger," of Indiana. For a time it was called "The Cross, and Baptist Journal." In 1838 the paper went into the hands of George Cole, who removed it to Columbus. In 1847 it passed into the hands of J. A. Batchelder and D. A. Randall. In 1849 Mr. Batchelder became its sole proprietor. The paper received its present name after the union with "The Messenger," and was removed to Cincinnati. In May, 1856, Mr. Cole again became its sole editor, which he still continues to be. Under his management it has been a useful paper.

"The Western Recorder" originated in a semi-monthly, at Shelbyville, Ky., in 1833, afterwards removed to Louisville, J. L. Waller editor. For some years, "The Western Pioneer," of Illinois, and "The Baptist," of Nashville, Tenn., were united with it, J. M. Peck and R. B. C.

Howell assistant editors, under the name of "THE BAPTIST BANNER AND PIONEER," issued at Louisville, Mr. Waller, chief editor. In 1851, it received its present name, under which it was issued till the breaking out of the Rebellion, when it ceased its issues; but has lately been revived again, in a small sheet. Its influence has been somewhat mixed, much that was crude and mischievous finding utterance through its columns.

"THE TENNESSEE BAPTIST" was commenced in Nashville, Tenn., in January, 1835, by R. B. C. Howell, who was its editor thirteen years, when he placed it under the care of the General Baptist Association of the State, after which it fell into the hands of J. R. Graves, from Vermont. It was a most mischievous and pestilent sheet under his management, obtained a wide circulation, became a violently partisan, personal, and abusive paper, and exceeded the secular prints in its advocacy of Secession, till, on the capture of Nashville, its guilty editor fled to the South, and its issues ceased. Several other Baptist weeklies have been issued from Knoxville, Nashville, and Memphis, for several years each, all of which have ceased.

"THE WESTERN WATCHMAN" was commenced in St. Louis, in 1838, J. M. Peck editor. From 1851 it was conducted about ten years by William Crowell, till, at the coming on of the troubles connected with the Rebellion, its issues ceased. A paper called "THE MISSOURI BAPTIST" had previously been issued for a time by J. T. Hinton. Two or three other papers, claiming to be Baptist, have had a temporary existence in Missouri.

"THE SOUTHERN BAPTIST" originated in a monthly, at Greenville, S. C., in 1840, T. W. Haynes editor. At the end of the first year it was removed to Charleston, where it had several editors in succession, till it was discontinued three or four years ago.

"THE MICHIGAN CHRISTIAN HERALD" was commenced in Detroit, January 1, 1842, by the Michigan Baptist State Convention. A. Tenbrook was its first editor; it was then edited by M. Sanford, J. Inglis, and others. For about fourteen years previous to 1862 it was edited by G. W. Harris, and published by M. Allen, under a lease from the Convention. In January, 1862, E. Olney and E. Curtiss became proprietors, the latter chief editor. In April, W. Alden and others became editors and proprietors. It has received the literary contributions of the pastors in the State, its circulation, never large, being almost exclusively in that State. To its wholesome influence the Baptists of Michigan are largely indebted for the remarkable harmony in doctrine and practice which they have enjoyed above any other Western State. The recent liberality in the endowment of three institutions of learning is, in a great degree, owing to the excellent influence of this paper.

"THE ALABAMA BAPTIST" was commenced at Marion, Ala., January, 1843, M. P. Jewett editor. Its name was afterwards changed to "SOUTHWESTERN BAPTIST," J. C. Henderson editor. Another weekly paper was published a year or two in Alabama.

"THE CHRONICLE" is the union of "THE CHRISTIAN CHRONICLE," commenced in Philadelphia, in 1846, G. W. Anderson editor, afterwards edited by W. B. Jacobs many years, then by J. S. Dickerson, assisted by J. N. Brown, several years, with "THE NEW YORK CHRONICLE," commenced in 1850, in New York, O. B. Judd editor, till, in 1857, P. Church became its editor, which he continued to be till its union with "The Chris-

tian Chronicle," under its present name, near the close of 1863. The paper has attained a high character, a wide circulation, and extensive usefulness, since it came under its present management.

The first weekly Baptist paper in Philadelphia was "THE WORLD," in 1832. "THE RELIGIOUS NARRATOR" had a short existence, edited by W. T. Brantly, and was united with "The World," the united paper taking the name of "THE CHRISTIAN GAZETTE," under the editorship of R. W. Cushman.

"THE TRUE UNION" was commenced as a weekly paper in Baltimore, in January, 1850. For fifteen months it was edited by the proprietor, Thomas J. Beach, Esq. From April, 1851, to the end of 1852, it was edited nominally by "the Baptist pastors of Baltimore," but really by F. Wilson. In 1853, Mr. Wilson's name appeared as editor, which he continued to be till the close of 1856. In 1857 it was edited by G. F. Adams; from the end of that year to 1860, by John Bang. In 1861 Mr. Wilson again became its editor, till the close of that year, when he determined to discontinue its publication. During its existence of twelve years, it seldom had a circulation of over fifteen hundred. It was edited gratuitously during eight of these years, yet its expenses amounted to $3500 above all its receipts. Its principal contributors were R. Fuller, G. F. Adams, J. M. W. Williams, George B. Taylor, G. W. Samson, S. C. Barton.

"THE CHRISTIAN ERA" was commenced in Lowell, Mass., in June, 1852, J. M. Burt editor. In 1856 A. Webster purchased the paper, removed it to Boston, and became its editor, which he still continues to be.

"THE CHRISTIAN TIMES" was commenced in Chicago, Ill., in 1863, J. A. Smith and Leroy Church editors. "THE NORTHWESTERN BAPTIST" was commenced in Chicago, in 1842, continuing two years; "THE WESTERN STAR," at Jacksonville, in 1845, two years; "THE WESTERN CHRISTIAN," at Elgin, from 1845 to 1860; "THE WATCHMAN OF THE PRAIRIES," at Chicago, from 1847 to 1852. "THE ILLINOIS BAPTIST" was issued in the southern part of the State a few years. "The Western Pioneer," commenced by J. M. Peck, which was much earlier, was noticed under the head of "The Western Recorder."

"THE WITNESS" was first issued by S. Dyer, in 1856, at Indianapolis, Ind. M. G. Clarke soon became its editor, till, in 1863, M. E. W. Clarke assumed its charge, which he still continues. One or two papers had a previous brief existence in the State.

"THE AMERICAN BAPTIST" was started by the friends of Free Missions, and has been published several years in the city of New York. It is now ably edited by N. Brown, formerly Missionary to Assam.

Some other weekly papers have had an existence for a longer or shorter time, in various parts of the country. "THE NEW HAMPSHIRE BAPTIST REGISTER" was issued at Concord many years, by Edmund Worth. "THE VERMONT OBSERVER" was issued many years, a blight on the Baptist cause in that State. "THE SOUTHWESTERN CHRONICLE," at New Orleans, La., "THE MISSISSIPPI BAPTIST," "THE TEXAS BAPTIST," "THE ARKANSAS BAPTIST," were issued some years, chiefly echoes of the "Tennessee Baptist." In the State of Virginia, several weeklies, claiming to be Baptist, have been issued for a time. One or two papers have been published

at San Francisco, Cal., for a time, and "THE EVANGEL" is still issued. There are two or three German Baptist papers issued in the United States, and one Swedish. A paper in French, by N. Cyr, in Canada, circulates in this country.

The weekly press has proved itself an agency of wonderful efficiency in promoting unity of doctrine, practice, and feeling among us. It has done very much to make our principles known, to remove prejudices, disarm opposition, and secure the respect of the public. It is peculiarly an arm of strength to Baptists, in their advocacy of pure Christianity. No portion of our literature has more elements of popular efficiency, none seems likely to be more effective in the future.

A weekly religious newspaper is one of the modern wonders of the world. It is a universal cyclopædia of things sacred and secular, new and old, grave and gay, in poetry and prose; it treats of religion, literature, science, morals, of the concerns of state, of discoveries, improvements, inventions, of the arts, of patents, of disasters, victories, and defeats. Here it tells that the sources of the Nile have been discovered, there of an improved sewing machine. Here is a critique on Sir William Hamilton's Metaphysics, there a remedy for baldness. In this column you are treated to a grand description of the starry heavens, in that to a remedy for dyspepsia. Here is a learned critique on Tischendorf's manuscript, there a cure for corns and bunions. What a perfect history of our social, religious, civil, and ecclesiastical life is stamped on the pages of these weekly journals!

Our publishing enterprises, to which we are indebted for much of the success of our literature, deserve honorable mention. The earliest Baptist publishing house in the United States was that of Lincoln & Edmands. Mr. Ensign Lincoln, a native of Hingham, Mass., formed a partnership in 1806 with Thomas Edmands. At the death of Mr. Lincoln, in 1832, the partnership was dissolved, and on the 17th of January, 1835, the concern passed into the hands of Gould, Kendall & Lincoln. In November, 1850, Mr. Kendall retired, and the firm became that of Gould & Lincoln.

Mr. Lincoln set up for himself as a printer, in Boston, in 1800, the first book he printed being a complete edition of Cowper's Poems. He also printed Johnson's Dictionary Abridged, in pearl type. He was a man of God, without reproach, the model of a Christian man of business, a licensed preacher, abundant in labors, of whom Mr. Buckingham, a journeyman printer with him in the same office, says, that "if all church members were as conscientiously true to their professions as he was, the millennial year would be rapidly approaching." His labors and influence were of inestimable value to our denominational literature. The present firm, composed of his son and son-in-law, have well carried on the work so nobly begun. The cat-

alogue of their publications is their highest praise. This firm has won a very high position in the annals of liberal, useful, and sound literature.

Of the works issued by Gould & Lincoln, Wayland's "Moral Science" has reached a sale of 135,000 copies; Malcom's "Bible Dictionary," 140,000; Hugh Miller's Works, 116,000, (of which "Testimony of the Rocks" 28,000); "Memoir of Ann H. Judson," 66,000; "Annual of Scientific Discovery," 52,000; "Aimwell Stories," 92,000; "Agassiz and Gould's Zoölogy," 40,000.

The firm of Manning & Loring, of Boston, has also done worthy service to the same cause, but no means are at hand of giving their publications in detail.

In New York, the house of L. Colby & Co., succeeded by that of Sheldon & Co., have done and are doing a good work. The Publication Society, located in Philadelphia, have given a strong impulse, especially to the dissemination of our devotional, tract, and Sunday-school literature. Publishers and booksellers are as needful as authors. We must not only make our own books, — we must put them in circulation. A Christian publisher of high moral and religious aims, uniting superior gentlemanly and business qualifications to an ardent love of truth, may attain a position of usefulness, second, perhaps, to no other in the kingdom of Christ.

Of the works issued by Sheldon & Co., "Olshausen's Commentary," translated by Kendrick, has reached a sale of 80,000 copies; "Grace Truman," 40,000; Benedict's "History of the Baptists," 25,000; "Baptist Library," 8,000; Kendrick's "Life of Emily C. Judson," 12,000; Phelps's "Holy Land," 4,000.

It will thus be seen that Baptists have contributed more or less to every department of English and American literature. They have been the fast friends of good and liberal learning; they have been foremost in the cause of popular education; they have contributed to the elegant and ornamental, in literature and the arts, as well as to the substantial; they have given the aid of their pens to all that elevates, ennobles, liberalizes, adorns, and sanctifies human nature.

For the purposes of a comparative estimate of the literature of American Baptists, it may be grouped in three general divisions: First, that which relates to the spiritual concerns of mankind, their duties to God and to each other, their common accountability and immortal welfare, as travellers to the judgment-seat and the endless eternity beyond; Second, that which relates to the civil, the social, the political concerns of men, and the rights, the liberties, the interests, the duties, the progress of the human race, as related to law,

to magistracy, and to civil government; Third, that literature which relates to the enlarging of the boundaries of human knowledge, the progress of the human intellect in science and the arts of life, to the instruction of the young, the nourishing and discipline of the mind, the cultivation of the taste, the improvement of the heart, the purifying of social intercourse, and the general progress of the moral and social virtues among men.

The characteristic of the first division is that it is preëminently *Scriptural*, — that is, its premises, its assumptions, its ultimate authority, its tone and spirit, are shaped to the great idea that God has spoken to men, not only in the works of creation and providence, but in a far more sacred and authoritative voice, by Patriarchs, Prophets, Apostles, and, above all, "by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." The Divine inspiration, the supreme authority, the surpassing excellence, the perfect sufficiency of the Scriptures for everything pertaining to man's redemption, to the knowledge of duty, and to the visible kingdom of God, constitute its cardinal principle. Its motto is, "If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son."

The theology that pervades this literature is of the Athanasian, Augustinian, Calvinian type, though neither derived from nor much influenced by men or schools. Baptists allow no creed to stand between them and the Scriptures. No articles of man's framing, as to doctrine or discipline, were ever made the tests of good standing among them, in the church or the ministry. The Bible, the Bible alone, the Bible direct, in its most obvious meaning, has ever been the one only authoritative standard. Each church draws up articles setting forth its tenets for the information of the public, or for convenient reference, or adopts those of another church, or none at all, according to its pleasure; yet the doctrinal unity of our literature, in the absence of all

ecclesiastical or sectarian barriers, is as nearly perfect as possible.

Equally uniform is its teaching respecting the Church,—its nature, design, constituent elements, polity, and government. Conversion, as the work of the Spirit, producing repentance, faith, and love, is the indispensable qualification of admission to its fellowship. No Baptist author ever advocated the reception of unregenerate persons, whether infants or adults. All maintain that the Church is a spiritual affiliation for spiritual ends. Its design is ever declared to be the progressive holiness of its members and the conversion of the world.

As baptism is the visible form of admission to the Church, as well as of professing Christ, it is uniformly represented as following conversion, and preceding church fellowship and communion; indeed, there is no exception to this remark, worthy of note, in American Baptist literature. Robert Hall, in England, though holding the burial of believers in water as the only baptism, yet advocated the displacement of the two ordinances so far as to admit unbaptized persons to the Lord's table. His theory has made no progress in this country. All, of course, agree that the members of a church only have the *right* to its communion. The unseemly clamor that has been made by those that claim their entire sect as belonging to their "church," has induced a few ill-instructed Baptists to seek a theory by which Baptist communion tables also may be thrown open to all who see fit to come to them. The point affects not the members of the church, but only sojourners. The question is simply whether persons believed to be pious, yet held to be unbaptized by the church, may not be invited by courtesy to the Lord's table. Even on this point, the concurrent voice of Baptist literature for restricting invitations to the Lord's table — if any church deems it necessary to extend them — to members of churches of the same faith and order, is more nearly a unit than that of any of the surrounding sects on points of vital importance to their integrity.

The independence of each church is uniformly maintained through the whole current of Baptist literature. The tendencies are to carry this principle to its extremest limits. And although nearly all the churches unite in associations for mutual sympathy, coöperation, and the collection of statistics, yet there is a watchful jealousy of any interference with the churches, even by the expression of opinion.

The official equality of ministers, the right of each church to admit and expel members, to call offenders to trial, to constitute tribunals for the trial of ministers by inviting other churches and their ministers, and to provide for the support of worship, follow so obviously from the preceding principles, that the testimony of our literature in reference to them is entirely concurrent.

The characteristics of the second department of our literature are not less distinct or striking. It has never advocated, but uniformly opposed, the union of Church and State, the support of clergy by the State, every form of legal compulsion for the support of religious worship, and all persecution for religious opinion. The contrast, in this respect, with other religious literature is most remarkable. Can it be said that the literature of any of the sects that practise infant baptism, excepting those that have sprung up under the light of American freedom, is free from the taint of a persecuting spirit? Not only those aggregated sects, each claiming to be a church, — territorial or diocesan, — as the Romish, the Lutheran, the Episcopal, and the Presbyterian, but even the Congregational or Independent denominations of New England, — have they not all manifested the same spirit of persecution for conscience' sake? Even to this day, their literature is not purged of this foul spirit; while Baptist literature in all ages, in all countries, has been free from such a taint.

Yet Baptist literature has dealt largely, very largely, with current political matters, even to the extent of incurring great reproach therefor. The Baptists of the American colonies

were held up as malcontents, aiming at the subversion of civil order, political brawlers, turning the world upside down with their theories of unbridled liberty. Had they aimed at special political rewards, their literature would furnish proof of the fact. Can it be found? In shaping the national policy under the old Congress, in the formation of the National and State constitutions, the Baptists were the most active, outspoken, and earnest of all; and their record, with its glorious results, is known and read of all men.

The fact that the Baptists were oppressed and afflicted, seeking toleration, availing themselves of the popular sympathy, as a persecuted people, will not account for this fact. The Lutherans, the Episcopalians, the Presbyterians, the Congregationalists, in turn, have all been persecuted; yet they have each become persecutors, when opportunity offered. The reason must be found in the nature of Baptist principles themselves, out of which this literature has grown. It is because that literature has drawn its life directly from the pure fountain of God's Word, not from the mingled, turgid, befouled streams of sectarian ambition, political strife, and worldly dependence, that it has kept free from this relic of heathenism.

And more than this, principles of civil freedom advocated by Baptists amid the fires of persecution, principles then denounced as subversive of all government, of all true civil and social order, are now received as admitted maxims of republican or democratic liberty and law. The natural equality of all men before the law, as before God; the right to self-government through constitutions, laws, and magistrates, ordained by a majority of the people, — that government existing by the will of God and for the good of the governed; the right of every one to the blessings of liberty and knowledge, are ideas inherent in Baptist principles as set forth in their literature.

The benign influence of these principles on the enslaved Africans in America is also seen. The nature of our church

government rendered it impossible that any ecclesiastical rule forbidding slaveholding, such as the Methodists, the Quakers, and some Presbyterians have enacted only to be broken, should be adopted. The subject was therefore left to the several churches, and to the individual conscience of each member. Great numbers of slaves have been gathered into independent Baptist churches, governed by their own application of the law of Christ. Many Baptists have been masters of slaves, yet few have defended slavery as right; while the great majority of them have opposed it, or submitted to it as an evil, to be borne till a change could be made.

The literature belonging to the third division is characterized by strength, purity, and moral earnestness. Whether scientific, classical, or general literature, it has always a high aim. Very little of it is designed merely to instruct the intellect; less still merely to please; none to influence the passions at the expense of good morals. If the cross of Christ and the salvation of the soul be not the direct aim in this portion of Baptist literature, the aim is always subservient to these ends. Nothing corrupt in doctrine, or of immoral tendency, is found in it.

A large amount of literature of this class has been produced by authors who, though they received their early nurture in Baptist families, and listened to the truth from Baptist pulpits, have not united themselves to our churches. Though this is not reckoned as a part of our literature, it has grown out of the influence of Baptist principles and institutions. Its vigorous, liberal, stimulating spirit has been widely influential in the political and social life of the United States.

On a comparison of our literature with that which has sprung from the State religious establishments of Europe and the church sects of the United States, some disparities will be observed. Baptists have produced no long, minute, disputative creeds, or confessions of faith, like those of the Protestant sects, — affirming, denying, and defining what men must believe, as if belief of dogmatic doctrine could save the

soul, or preserve the true faith in the world. They have produced few elaborate treatises on scientific, scholastic, and metaphysical theology, though they have made valuable contributions to theological science. Nor have they produced works of extensive research in the so-called department of ecclesiastical history. The reason is, we have little need or use for such works, though a true history of primitive Christianity, from the close of Luke's history, in the Acts of the Apostles, is greatly to be desired. As the residuum of the conflicts of truth with error through the centuries past, with here and there a gem worth preserving, they are valuable to us. We admire the learning, the ability, the patient toil shown in these mighty tomes, as we admire a vast ancient ruin; though, for the purposes of man's redemption from sin to God, they are scarcely more useful than would be the Pyramids for modern dwellings. From these monuments of learning, built by State-paid, creed-bound theologians, in the interest of systems largely mingled with error, we may take here and there a fragment, as the stones of the Pyramids are carried off to build useful structures. What end have those long-drawn creeds yet served, but to distract and divide those who use them? To what better purpose can we put the most learned, candid, and truthful works of ecclesiastical history, than by digging among the rubbish to exhume the beautiful form of primitive Christianity? What portions so useful as their confessions and retractions?

It is in the departments of Biblical exegesis, of practical religion, of useful knowledge, of missionary biography and history, that our literature is richest. Our polemic literature is small in compass, but very effective. Ours is emphatically a living literature; for our church principles, our doctrines, polity, and government never change; they are the same from age to age; only our manner of teaching them and of refuting opponents changes.

Very different is it with the sects around us, who add to and take from the teachings of the Scriptures. Compare the

literature of the various Pedo-Baptist bodies in the United States, for the last fifty years, with that of their parent sects, the State churches of Europe, or with their own earlier teachings in this country, and note their widening divergence from their former grounds, on such points as the toleration of all religious opinions, liberty of speech and of the press, the support of religion by the State, the right of private judgment, unlimited freedom of worship, infant church membership, the obligations of infant baptism, baptismal regeneration, grace through the sacraments, the value and necessity of being born of the Spirit, for proofs of the rapid strides which they have made towards us, while our position remains unchanged.

In thus tracing the directions in which our recorded thoughts have been flowing, the influence of our foreign missionary enterprise on our literature is very manifest. That literature could not have been what it is, without our Foreign Missions. Their reflex influence on all branches of our religious and educational movement, has been traced by other hands. That the missionary spirit has powerfully stimulated our literary activity, while our missionary labors have thrown much light on the history of the early conflicts of Christianity with heathenism, and even on the meaning of some passages in the Scriptures, cannot be doubted.

On the whole, while Baptists have done nothing to boast of, this survey of our literature shows, that, in the department of letters, where they might be supposed to be specially deficient, they have no cause to be ashamed. The wonder is, that they have done so much and so well, while emerging from the furnace of persecution and the brick-kiln of oppression into the pure light and the bracing air of American liberty. The value of literature is not in proportion to its quantity, but in its power for good. What we have done is valuable as the first-fruits, the earnest of the coming harvest.

Enough has been done to show how favorable are Baptist

ideas to literary culture and intellectual activity. He must be a bold reviler of truth, or a very stupid bigot, who will now reproach Baptists as an illiterate people, or affirm, in view of our literary progress thus far, that our principles or practices are unfavorable to the cause of sound learning, or to the graces of literary excellence. Our freedom from ecclesiastical trammels manifests itself in our literature, as well as in our popular growth. We do not greatly recruit our ranks from the rich, the cultivated, or the refined; and intellectual and literary culture among us is the fruit of influences that grow out of the truths which we hold.

Yet the doctrinal unity of our literature is a power for the suppression of error greater than all creeds and canons and standards, with all their ecclesiastical machinery to set them in motion. "The locusts have no king, yet go they forth all of them by bands;" so, without Pope, or Bishop, or Presbytery, or governing Conference, or any power above the churches but their common Head, we are one people, in all that is essential to harmony of thought and action, more nearly than any other Christian denomination of equal extent in the land; nor can any other, with the use of all its creeds, its standards, its canon laws, and ecclesiastical appliances, so surely, so speedily, or with so little hurt to the people of God, put down dangerous heresy, when it issues from the press, as can the Baptists of these United States.

In concluding this brief and very imperfect survey of our half-century literature, the conviction must force itself upon our minds, that we have only begun to comprehend the power of the pen and the press to refute error, to promote correct thinking, to stimulate intellectual activity, to preoccupy the minds of the young, and to extend the Redeemer's kingdom. It is fit that we here and now erect an enduring monument, as a way-mark to those who shall come after us. Let the work go on; let us, let our sons who come after us, highly appreciate and liberally encourage the labors of the pen. Let a beautiful column rise aloft, worthy the broad

and firm foundation laid by our English fathers; worthy the noble martyrs of soul liberty on American soil; worthy the perfect freedom and the abundant blessings which are our happy birthright. And may the pen that shall write up our literary history of the next half-century have a still better account to give of the literary achievements of the sons who will rise up to take the place of the fathers.

APPENDIX.

APPENDIX.

WEST INDIAN MISSION.

Hayti.

Hayti, or St. Domingo, is a well-known island in the West Indies. The majority of the people speak French. Applications were several times received by the Board, asking that a missionary might be sent to labor in the island. Mr. William C. Munroe, an educated colored man, offered his services, and the Board appointed him to Port au Prince for one year. It was known that several Baptists resided in that city, and hopes were entertained that the truth might spread among the Catholic population.

Mr. Munroe arrived in Port au Prince, May 1, 1835. A church of 12 members was constituted, Jan. 1836, and the meetings were held at the house of the missionary. The members begged that the Mission might be continued, and pledged themselves to do all in their power to aid. In 1837 Mr. M.'s labors were mostly confined to the English and American residents, but he hoped shortly to extend them to the French population. Additions by baptism were made to the church, which increased to upwards of 20, in the beginning of the year 1837, and the necessity of more help was announced.

Early in 1837 Mr. M. visited the United States, but resumed labors at Port au Prince, June 25. In Nov. 1837, having suffered much from sickness in his family, and the Mission offering little encouragement, he requested leave to retire from the service, which was granted. Jan. 7, 1838,

Mrs. M. died, and shortly afterwards the operations of the Mission were suspended. Mr. M. returned to this country, March, 1838. The Board, in the existing destitution of pecuniary means, deemed it wise to direct their attention to fields whose claims were more imperative.

INDIAN MISSIONS.

Carey (Putawatomies).

In 1817 Rev. Isaac McCoy commenced laboring among the Miamies and Kickapoos, — tribes residing near him in Indiana. His success was small; only one was baptized. A Miami chief persuaded Mr. McCoy to go to Fort Wayne, on the river St. Joseph, 25 miles southeast of Lake Michigan, a central point for Miamies, Putawatomies, and Shawanoes, where, in three months, he baptized 6, and in six weeks had 48 scholars. In 1822 he removed to the centre of the Putawatomie tribe, 200 miles northwest of Fort Wayne, and called the station Carey, in honor of Dr. Carey, of India. Mr. Lykins, whom Mr. McCoy had baptized, was his assistant. In less than two years the school numbered nearly 70 pupils; the people advanced in agriculture and the mechanic arts, and a considerable number were baptized.

The first Putawatomie hymn was sung at Carey, Nov. 14, 1824, by Mr. McCoy and the native assistant, Noaquett; the latter said, "I wish we could make it a little longer." This year there was a school of 60 Indian pupils. The Mission cultivated 60 acres of land. In 1826 seven Indian youths were placed for instruction in the Hamilton Literary and Theological Institution, N. Y. In 1827 the station had a school of 70; two young Indians were sent to Castleton, Vt., to study medicine. In 1829 four farm-laborers were hopefully converted, also a half-breed Putawatomie, who died in faith. In 1830 the school was reduced to 50.

By a treaty provision with the United States the station was substantially relinquished in 1831. The removal of the

Indians to the West was delayed one or two years, during which a small school was maintained by Mr. Simmerwell; Rev. George Kallock, appointed missionary to this tribe, and instructed to reside temporarily at Carey, died under appointment, Nov. 1831. Mr. Simmerwell removed to Shawanoe, Ind. Ter., arriving Nov. 14, 1833, where he proposed to renew the work among the Putawatomies.

Putawatomies.

Mr. and Mrs. Simmerwell, who labored for the Putawatomies at Carey station, in Michigan, accompanied them to their new location, west of the Mississippi; 250 of them settled among the Kickapoos, near Fort Leavenworth, in advance of the rest of the tribe. Mr. S. compiled a book, hymns, &c., in their language, which were printed at Shawanoe, and visited them from time to time. The tribe were finally located south of Osage River, 50 miles south of Shawanoe, 1000 or 1500 in number. Mr. Simmerwell removed to their district in Oct. 1837. Buildings were erected in 1839. In 1841 the Mission came to be regarded as an outstation of the Shawanoe. Mr. Simmerwell supported himself by manual labor, that the support he had received might be given to a preacher. He reported that year two candidates for baptism. In 1842 Mr. Meeker visited and preached to the people once in five or six weeks, but with little encouragement. In 1844 only three members of the church remained, and the Mission was suspended, and the connection with Mr. Simmerwell dissolved.

Kickapoos.

In 1834 the Government was requested to give an appointment as teacher to Mr. Daniel French, to be located above the mouth of the Platte River. He was personally known to the tribe, and had some acquaintance with their dialect.

Thomas (Ottawas).

Several Ottawa Indians on Grand River, having heard what was done at Carey, desired to have a missionary. None could be sent them, but some laborers and a blacksmith were despatched to their help. In the winter of 1822–23 Mr. McCoy visited them at their residence, which was in Michigan, more than 100 miles from Carey. In September following he made a second visit, and was urged to establish a Mission. In 1826 he resided among them several months; a school was organized of 25 pupils; Messrs. Slater and Meeker joined the Mission. In 1831 one of the female pupils and a hired laborer gave evidence of conversion. The next year Mr. R. D. Potts joined the station, and subsequently Mr. Tucker.

In 1832 a church was organized, and a spirit of revival appeared in the station. May, 1833, Mr. Slater was ordained. The school numbered 25; the church, 24. In 1835 two female teachers joined the Mission.

In Nov. 1836, the Indians having ceded their lands to the Government, the station was broken up. Two or more native converts had died in faith.

Ottawas in Michigan.

Mr. Slater, formerly of Thomas station, purchased land at Richland, 50 miles northeast of Thomas, and proposed still to labor for the welfare of the Indians. In June, 1837, several Indian families were gathered here, a school-house erected, and a school opened. In 1838 the school numbered 29 pupils. Number of Ottawas connected with the station, 135. Number in Michigan, 5000. In 1841 the church numbered 18; the colonists, amounting to 18 families, have become habituated to the comforts of civilized life. A Temperance Society was reorganized, and preliminary steps taken towards building a meeting-house in their new location. The

house was dedicated in May, 1842. In 1845 the whole community of colonists, then numbering 130 members, had renounced heathen superstitions, and resolved to conform to the customs of the white people in dress, deportment, and domestic economy. In 1846 the condition of the people deteriorated, and many indulged in intemperance. The next year there was improvement in morals, and in respect to religion and education. Church members, 25.

The colony, in 1848, numbered from 130 to 150 Indians. Books in "the new method" of writing, furnished by Mr. Meeker, of the Western Ottawa nation, had the effect to give a new impulse to the desire to learn. Since the removal of the colony from Grand River, eleven years previously, more than 80 had died, at the rate of a generation in 20 years; and there had been only fifty births. In 1849, 100 elementary books in Ottawa were distributed among the people. Most of the families had the Scriptures. The church contributed to the cause of Foreign Missions $7.25. In 1850 the Ottawas at Richland, residing at the Mission, were 104 in number; in Michigan, about 4000. The church numbered 18. Mrs. Slater died, June 24, 1850, after a useful service among the Indians of 24 years. In 1852 Mr. Slater removed to Kalamazoo; but he was near enough to attend the Sabbath services, and to superintend the schools.

In 1854 the school was discontinued. The chief and several others resolved to join their Ottawa brethren west of the Mississippi. The station was finally relinquished, with the expectation that the Government appropriation would be expended for the benefit of the Ottawas under the charge of Mr. Meeker, at Shawanoe.

Valley Towns (Cherokees).

In 1818 Rev. Humphrey Posey travelled through a part of the Cherokee country in North Carolina, and established a few schools, which, however, were discontinued after the

first quarter. Returning afterwards from a tour among the Indians of Missouri, he erected a mission-house on the Hiwassee River, in North Carolina, and commenced a school. In 1821 his school numbered 40 pupils. About this period, several laborers, among whom were Rev. Evan Jones and Rev. Thomas Roberts, were sent by the Board of the Convention to establish a Mission among the Cherokees. The school they originated prospered, and in 1823 there were signs of religious interest. Schools were commenced at two or three other points, at a considerable distance from each other, on which a religious influence descended. Mr. Roberts retired from the Mission in 1824. The Cherokee chief, Charles Hicks, died February, 1827, and was succeeded by John Ross. Delegates were to meet July 4, 1827, to form a constitution. In 1828 the farm hitherto cultivated as part of the Mission establishment was given up.

In 1830 Kaneeda, or John Wickliffe, was licensed exhorter, and John Timson, interpreter. Baptized from the beginning, 24. August 29 of this year, a Cherokee woman, 80 years of age, walked 20 miles to be baptized.

Mrs. Jones died Feb. 5, 1831. During a revival, 37 Cherokees were admitted to the church. Baptized from the beginning, 61. In June, 1832, the church numbered 149, with two native preachers and five exhorters. In 1833 Mr. and Mrs. Butterfield joined the Mission. The same year a visit was made to the Mission by the Treasurer, and during his visit John Wickliffe was ordained. Preaching stations, 7, log meeting-houses at four of them. Baptized in 1833, 52; members, more than 200. In 1834 Mr. Butterfield retired from the Mission; the church increased to 227. In September, 1835, a new church was constituted at Amohee, with 23 members and a native pastor. In 1836 the Mission was internally prospered, but suffered externally from measures designed to effect the removal of the tribe to the Western Territory. Mr. Jones was compelled to leave the station, and removed to Columbus, Tenn. This year there were 40

preaching places, some of them 150 miles apart. From March 19, 1837, to Jan. 10, 1838, a period of ten months, 107 were baptized, of whom 104 were Cherokees, and 39 of them males. In 1838, agreeably to the treaty of New Echota, the removal of the Cherokees by the United States Government was enforced. Mr. Jones removed with the people. Religious services were continued on the progress of the journey, which lasted several weeks, and during this year 170 were baptized. The name Valley Towns was lost by the removal.

Cherokees.

On the arrival of the Cherokees at their new home, Mr. Jones endeavored to collect again the scattered members. The native assistants numbered 6. Temporary arrangements were made for preaching, and in two years after their removal more than 130 were baptized and a new church organized. The members in the several Mission churches in May, 1841, were set down at 600. Only a portion of the Scriptures had as yet been translated into Cherokee. Mr. Jones, with his family, was reëstablished with the nation June 25, 1841. In five months, 94 persons were baptized, and 150 during the year. The members of all the churches were estimated at 1000. Stations, 3; out-stations, 2; native preachers, 5. A school-fund was established by the Cherokee National Council, sufficient to maintain a system of common school education, in which the Bible was to have precedence.

Mr. Frye and Misses Morse and Hibbard joined the Mission near the close of 1842, all to be occupied in the teaching department. This year the Mission was visited, in behalf of the Board, by Rev. Joel S. Bacon. Ten public schools were maintained. Added to the churches in twelve months, 218. All the churches have meeting-houses, and a printing-office was furnished at the expense of the Cherokees; also a building for a female high-school.

The two Messrs. Upham arrived at Cherokee in July, 1843. A printing-press, with English and Cherokee type, was also received before the close of the year. A brick structure for meeting-house and school was erected at Cherokee, and opened December, 1843. Additions were made to all the churches, and a commencement was made in printing, both in Cherokee and English.

Jesse Bushyhead, a native preacher, highly esteemed, died July 17, 1844. A. L. Downing was installed pastor at Flint, in his stead. Oganaya was ordained associate pastor of the church at Delaware, Sept. 22; Mr. Willard P. Upham was ordained Oct. 13. The churches were gradually enlarged and new ones constituted, and the schools were increasingly prosperous. The territory occupied by the Baptist portion of the Cherokees extended north and south 100 miles, and east and west, four or five. A monthly periodical, "The Cherokee Messenger," was commenced in July, 1844, in an edition of 1000 copies. Genesis entire was translated by Mr. Bushyhead, besides several tracts, portions of the Psalms, "Pilgrim's Progress," &c.

Mr. Frye relinquished the school at Cherokee in April, 1846. The national schools were increased to 24; there were also several private schools. Luke's Gospel and a "Book for Mothers" were printed, and six numbers of the periodical. One female assistant was transferred to Shawanoe in 1846, and another removed into the States, the increase of national schools abridging the demand for the services of female teachers. Three meeting-houses were built, making in all ten, for the accommodation of worshippers. The translation of the New Testament into Cherokee was completed. In 1847, 122 were baptized in nine months, including four children of Mr. Jones. Mr. Upham's school numbered 41. Printing executed from the beginning, 945,500 pages, of which 730,560 pages were in Cherokee, and 480,000 in tract form for distribution. The whole number of baptisms in 1848 was 121. Members estimated at

1100; stated preaching places, 14, at each of which was a meeting-house erected by the members, at an expense of $3390.

In 1850 two native preachers were ordained, the council being composed of Mr. Jones and 5 native ministers. Baptized in a little over six months, 86; during the year, 118. For several years the people manifested a tendency to remove westward. Additions to the church in 1851, 158; the school taught by Mr. Upham held rank with district schools in New England. In 1852 two native preachers died. Baptisms occurred every month in the year, numbering in all 48. The churches, in a few instances, were approximating the condition of self-supporting bodies. In January, 1854, another native preacher was ordained. Rev. John B. Jones, son of Rev. Evan Jones, became a laborer in the Mission in 1855. Another native was licensed to preach. The churches contributed during the year $409; 100 Cherokees were baptized. The congregations numbered from 30 or 40 to 400, 500, or 600. The younger Mr. Jones devoted himself to the revision of the New Testament and the translation of parts of the Old, and to the instruction of the native preachers. In 1856, 92 Cherokees were baptized. There were 6 churches and 7 branches, besides several other preaching places. The first native preacher, John Wickliffe, died, Nov. 22, 1857, after a faithful service of 26 years.

In 1858 the church members numbered about 1500. One or more collectors were appointed in every church, to visit the members individually, to converse on Missions, and to solicit contributions. A new printing-office was erected at the expense of the people, and "The Cherokee Messenger" recommenced in June, 1858. In September, 1860, Mr. J. B. Jones was forced by persecution to leave his field of labor, and retired into Illinois. Baptized in 1860, 82. Mr. Upham resigned his connection with the Mission in February, 1861, after a residence of nearly 18 years. In 1862 Mr. Jones, Sen., also retired from the Mission, and took up his

residence at Lawrence, Kansas. In 1863 the church members numbered by estimate about 1500. The Rebellion and the war seriously interrupted the missionary work in the nation. Many of the men enlisted in the armies of the United States, and the women and children were reduced to poverty and starvation.

Tinsawattee (Cherokees).

Tinsawattee, formerly an out-station of Valley Towns, 60 miles distant, was made, in 1824, an independent station. It was situated on the High Tower River, Georgia. The school commenced operations April 30, 1821. The station had in 1827 a church of 15 members and a school of 27, under the charge of Rev. D. O'Bryant. In 1829 the school was removed to Hickory Log Town, Ga. The members of the church, about 30 in number, expected Mr. O'Bryant to divide his pastoral labors between the two places. In 1831 the church was dismissed from the Association to remove to Arkansas, and the school closed, Nov. 1831, preparatory to the emigration.

Cherokees West of the Mississippi.

In 1833 the requisite buildings were erected, the school commenced at Hickory Log continued, and some added to the church. Emigrants from east of the Mississippi continued to come in. Rev. D. O'Bryant died Aug. 25, 1834, and his place was supplied, Dec. 24, by Rev. Samuel Aldrich, who soon recommenced the school and supplied three preaching places. But Mr. Aldrich died, Nov. 22, 1835, after laboring only one year. Rev. Chandler Curtiss commenced his labors in June; but in consequence of the hostility of some residing in the vicinity, Mr. Curtiss shortly afterwards left the station.

Choctaws.

In 1826 an academy existed in Scott County, Ky., for the instruction of Indian youths of various tribes. They were supported by the annuities granted to the tribes by the Government. Rev. Thomas Henderson was the instructor. In 1828 the number of pupils was 98; a revival was enjoyed, and 26 were hopefully converted. In 1833 Mr. Wilson was missionary, and Sampson Burch, native preacher. On reaching the station, Mr. W. commenced a school, but relinquished it soon afterwards on account of prevailing sickness. The United States and the Choctaws this year entered into some treaty arrangements which promised much for their education; but in 1834–35, Mr. Wilson left the station, and the native preacher was invited to Shawanoe to compile books in Choctaw, to be printed at Shawanoe for distribution.

In 1835 there were 4 stations and 4 missionaries, one of them a physician; viz., Messrs. Smedley, Tucker, Allen, M. D., and R. D. Potts. The Mission was much interrupted by prevailing sickness. The Choctaw territory was now divided into the Arkansas district and the Red River district. The service of the Missionary Board was merely advisory, the teachers being appointed and sustained by the United States.

Mr. Potts was ordained Oct. 8, 1837. Messrs. Potts and Allen were in the service of the Government. Rev. Messrs. Smedley and Tucker closed their connection with the Board somewhat later. The first Baptist church in the Choctaw territory was organized with 4 members Oct. 15, 1837. Four were subsequently added. There were only two stations, and a school at each. In 1840 only one station was reported, situated at Providence, and one missionary, a school of 18, and church of 14. A revival took place in the commencement of 1841; about 18 were hopefully converted. In 1842 there were 4 churches and branches. Baptized during the year 1841, 57. October, 1842, two native mem-

bers received license to preach. In 1843 there were 12 preaching places, one of them 60 miles west of Providence. The desire of the Choctaws for religious instruction was increased. In 1844 Mr. Potts transferred his relations to another society. The Choctaws submitted a proposition requiring an increased annual expenditure, which the Board regarded inexpedient, and the Mission was relinquished.

Withington (Creeks).

Withington is the name of a station founded among the Creeks on the Chattahoochee River, on the borders of Georgia and Alabama, in 1823, by Rev. Lee Compere. In 1827 there was a school of 27 pupils. John Davis, one of the scholars, was converted and baptized. The Creeks generally seemed impervious to the Word, but the gospel took effect among their slaves, of whom a few were baptized; but they were bitterly persecuted by their Indian masters. In 1829, on account of the many discouragements and the little success, the Mission was relinquished, and Mr. Compere left the service of the Board. The station was first called Tuchabachee. The name was changed in honor of Mr. Withington, of New York, deceased.

John Davis, the Creek convert, became a preacher among his people, and removed with them to the Indian Territory, to a new station called Ebenezer, on the borders of Arkansas Territory, and near Fort Gibson.

Creeks.

The Creeks formerly composing the Withington station having removed to the Indian Territory, Rev. Mr. Lewis became their missionary, and John Davis assistant. Nov. 9, 1832, a church was organized, and Nov. 16 two Creeks were baptized and admitted to the church, the first baptisms that occurred in the Indian Territory. The church received

additions nearly every month, and numbered 80 members at the close of 1833. The school was temporarily discontinued on account of the sickness of the missionary. Mr. Lewis left the station in 1834, his wife having deceased. Rev. D. B. and Mrs. Rollin and two female teachers joined the Mission, and the school was reopened. Mr. Davis, the Creek assistant, removed to Shawanoe, to aid in translations into the language of his people. In January, 1836, the church numbered 82,—6 whites, 22 Indians, and 54 blacks. An out-station was commenced 30 miles distant, called Canadian station. In 1836 Mr. Kellam was appointed to join the Mission; but ill feelings having been fomented among the Indians towards the missionaries by the agency of white residents, the mission family removed to Shawanoe, leaving the premises in charge of John Davis. Church members, 87.

In October, 1838, the station was resumed, meetings for worship recommenced, and monthly church meetings instituted. The church numbered, with some additions, 96, and the school, 30. On account of repeated and violent opposition, the station at Ebenezer was abandoned, and the sub-station at Canadian River, in 1839, adopted as the principal, and a school was opened of 50 pupils, under the native assistant. The opposition continuing, the missionaries retired.

Otoes and Omahas.

These tribes, numbering together about 6000, and speaking nearly the same language, were visited by Mr. Lykins in July, 1833. He learned from their chiefs that they desired a Mission founded among them. Mr. and Mrs. Merrill and Miss Cynthia Brown left Shawanoe in November, 1833, and arrived at Bellevue in December following, fixing upon that place as their station. It was the principal village of the Otoes, 500 miles from St. Louis and 200 northwest of Shawanoe. A school of 9 pupils was placed under charge of Mrs. Merrill. Religious exercises in English were com-

menced for the white residents, and a school of 9 children, mostly Indians. In April a little girl, 12 years of age, was baptized. Mr. Merrill translated in 1834 a few prayers and hymns into Otoe, which were much prized by the people.

In October, 1835, Mr. Merrill removed the station to a new site, 6 miles distant. The school was suspended temporarily on account of the sickness of Mrs. M. The Omahas have a seat 60 miles north of the Otoes.

Otoes.

After the Otoes removed to their new location, a school was gathered of 36 pupils, average attendance 10 or 12; religious services at the houses of the chiefs were attended by 40 or 50. Mr. Merrill commenced in 1837 to translate the New Testament into Otoe, to be printed at Shawanoe. In 1838 about one half the Gospel of John had been printed. In 1839 a Temperance Society was formed, embracing the six chiefs. Mr. Merrill died Feb. 6, 1840. Mrs. M. remained at the station till the following autumn. They were succeeded by Mr. and Mrs. Edson, who arrived at Bellevue, May 7, 1841. They labored a few months under much discouragement, the nation being much divided and the people both intemperate and quarrelsome. In August, 1843, Mr. Edson withdrew from the station, and the Mission was discontinued.

Omahas.

The station among this tribe was 60 miles north of the Otoes, and 300 from Shawanoe. Mr. and Mrs. Curtiss remained at the Otoe station during the winter of 1836–37, and took up their residence among the Omahas, Oct. 11, 1837. But on account of the turbulence of the Indians, Mr. Curtiss relinquished the Mission in 1838, and removed to Bellevue.

Delaware Mission.

The missionaries at Shawanoe station as early as 1833 had two preaching places in the Delaware tribe. In 1834 they erected a meeting-house embracing apartments suitable for a missionary, and applied to the Government for the appointment of Mr. Ira D. Blanchard, a Baptist member, as teacher. The Delaware station was near the junction of the Kansas and Missouri Rivers. Mr. B. had 44 pupils, many of them adults, provided with books, hymns, and prayers similar to those among the Shawanoes. The Delaware chiefs were in favor of education. Buildings were completed in 1836, and a school commenced. One young man was baptized, March 7, 1837. A Harmony of the Gospels in Delaware was printed at Shawanoe, as far as translated. The original translation was by David Zeisberger, a Moravian. It was retranslated and conformed to the present idiom by Mr. Blanchard. More than 40 were able to read, and 100 to sing all the hymns extant, 20 in number. They had also in Delaware a First Reading-Book and a Bible Summary. Seventy Delawares from Canada joined the tribe in 1837, and 200 more were expected. In 1839 the hymns numbered 44; an English school, 12; 3 native converts were baptized. In December of this year a party of Stockbridge Indians from Wisconsin joined the Delawares, and were located near Fort Leavenworth; several of them were baptized in 1840, and joined to the Delaware church. In March, 1841, the Delaware members were 12, Stockbridges, 18; 10 more were afterwards baptized; preaching places, 5. In 1843 the English school was continued; preaching places, 3; 3 were baptized. In 1845 the Stockbridge members were constituted a separate church. The village was overflowed by the Kansas River, and the people removed this year six miles distant. There was growing interest in the school; stated meetings at two places. A new meeting-house was completed Dec. 1846, capable of accommodating 300. In 1848

the station was put in charge of Rev. J. G. Pratt; and the school was reopened in July with 28 pupils, under the charge of Miss E. S. Morse. Church members, 26. The services among the Stockbridges were discontinued and the settlement declining. The Delawares were much scattered. Special meetings were inaugurated twice a year, continuing two or three days. In the autumn of 1849, three or four hundred were present, including chiefs. The native brethren subscribed $60, to furnish provision for all who came.

In 1850 the church numbered only 21; the people were diverted by temporary excitements. In 1851 the school advanced in interest, but the church declined; members, 18. The people were drawn to a distance on trading excursions. In 1852 a revival was enjoyed at the station; 8 pupils of the school were baptized, from 10 to 14 years of age. Baptized in all, 10; members, 29; contributions, $38. In 1853 the Government at Washington entered into negotiations looking to the purchase of the Delaware reservation. The natives earnestly requested the continuance of the Mission. The new relations of the people and the Government absorbed the attention of the people the next year, and interrupted the regular routine of the Mission. The school, however, continued under Miss E. S. Morse, with 27 Delawares and 3 Stockbridges. In 1856 several pupils and a few adults were hopefully converted, and 10 were baptized. The Indians showed an interest in the school, and labored to secure means for its enlargement.

In 1856 Miss H. H. Morse, formerly of the Siam Mission, was appointed matron of the boarding-school; new buildings were erected; 50 Delawares attended to English studies. In 1857 the school increased to from 50 to 55, and the church received 6 new members, of whom 3 were graduates from the school. In 1858–59 a deputation of the tribe, with their missionary, Mr. Pratt, visited Washington, to promote the interests of the nation.

In 1859 Miss H. H. Morse left the Mission on account

of her health, and Miss Clara Gowing took her place. In 1861–62 meetings and the school were well frequented; but tribal plans and movements diverted attention. In 1863 the school numbered from 90 to 100, chiefly males. The church numbered 31. In 1864 another treaty with Government was proposed, and new land was selected for the residence of the Delawares, to which they will by and by remove. Miss Gowing this year left the station.

Sault Ste. Marie (Ojibwas).

This Mission among the Chippeway or Ojibwa Indians was commenced in 1828 by Rev. Abel Bingham. It is located 15 miles below the southeastern end of Lake Superior. A school was opened with more than 50 children. Mr. B. had his first interview with an Ojibwa, Oct. 15, 1828; first preached to the citizens Oct. 19, when a hymn in Ojibwa was sung; about 30 Indians were present. Besides his superintendence of the school, Mr. B. preached to the garrison, and in the evening to a French congregation. In 1830 two female assistants, Miss Macomber, afterwards missionary to Burmah, and Miss Rice, joined the Mission. Nov. 7, 1830, a church of 6 members was constituted.

In 1831 the New Testament had been partly translated into Ojibwa by Dr. James; religious interest sprung up among the Indians and soldiers; baptized, 5; church members, 12. In 1833 Mr. Cameron, licentiate, joined the Mission. The church numbered 50 in July, 1833, including 10 soldiers at Green Bay and 9 at Chicago. Miss Macomber left on account of ill health May, 1834. An out-station was commenced at Tikuamina, 120 miles from the station. A spelling-book in Ojibwa was under preparation. Church, 45. Mr. Cameron had written 24 Ojibwa hymns. The work of the Mission was extended in 1837 to Michipicoton, on the north side of Lake Superior, 120 miles distant from the Sault. A. J. Bingham was employed as a teacher, and

in June, 1839, was succeeded by Miss Leach, whose health failed, and the school was dismissed. A church was organized at Michipicoton, July 15, 1839, numbering 11 members. Luke and Mark in Ojibwa were nearly completed by Mr. Cameron. The school was reopened in June, 1840, with 46 scholars. Church at the Sault, 16; at Michipicoton, 24.

Mr. Foster, school teacher, joined the Mission, Oct. 1841. Miss H. H. Morse, afterwards missionary to Siam, joined the Mission, Nov. 6, 1842. Pupils, 40. The Foreign Secretary visited the Mission in July, 1842. Miss Morse left the Mission on account of sickness Oct. 1844. School, 50, including 11 boarders; Miss Bingham, teacher, who was succeeded by Miss Warren. In 1846 the church of Tikuamina numbered 32. In 1847 an English service was held on the Sabbath. Rev. A. J. Bingham was appointed temporarily in 1848.

In 1849 died the first Ojibwa convert, a woman 80 years of age, in Christian triumph. In 1850 the church numbered 24, and the school, 59, of whom 5 were boarders. In 1852 the church was feeble and much scattered, and weakened by the delinquency of some of the members. A new school was established at Pendill's Mills, 25 miles from the Sault. Miss Lillybridge joined the Mission in 1853. Church members, 21. Contributions to the Union, $53. In 1854 Miss Lillybridge was succeeded by Miss Lee. Mr. Cameron added to his labors at Pendill's Mills a service at Neamike, formerly a Methodist station, but relinquished into our hands.

The members were widely distributed, some of them in Canada. The number under the American Government was about 5300, scattered over a field from 1200 to 1500 miles in length. There were supposed to be nearly as many more in Canada. Besides the Roman Catholics, four Protestant denominations had Missions among the Ojibwas.

Intimations having been received in 1855 that the Government appropriations to the school at Ste. Marie would cease at

the close of the year, Mr. Bingham was authorized to remove from the station, after a service of more than thirty years. The school retained to the close its usual average of 50 pupils. Mr. Cameron continued his labors at Pendill's Mills and Neamike, with the aid of Shegud, native assistant. In 1856 Mr. Cameron removed to Nayahmikaung, a settlement of nine families, where he maintained Christian worship. A school was opened in Nov. 1857, but on account of sickness it was suspended and the Mission discontinued.

Shawanoes.

Mr. Lykins, the associate of Mr. McCoy at Carey, appointed to labor among the Shawanoes in Missouri, arrived on his field July 7, 1831. Mr. L. reports the baptism in Sept. 1833, of 4 Delawares; also in December of an Osage woman, probably the first of her tribe ever baptized after the Apostolic mode. Oct. 2, 1833, Mr. and Mrs. Meeker and Miss Brown joined the Mission, and the former set up a printing-press. An alphabet was invented for the Ojibwas, Shawanoes, and Delawares, and elementary books compiled and printed. The church in 1834 embraced also the converts among the Delawares. Members, 20, of whom 8 were natives. An English school was maintained for a short time, but abandoned on account of excess of occupation. A periodical, "The Shawanoe Sun," was commenced on a quarter-sheet. Mr. Meeker, besides other duties, printed this year nine Indian books in four different languages, 81,000 pages.

Mr. Lykins was ordained Oct. 1835. Printing for the year, 6660 copies of works in seven languages besides the English, viz., Shawanoe, Creek, Choctaw, Otoe, Putawatomie, Wea, and Ioway, besides the monthly "Sun." Rev. John G. Pratt joined the Mission, May 11, 1837. Mr. Rollin also resided at the station. Two Shawanoes were baptized and one Delaware. Members, 26. The "Harmony of the Gospels" was printed in Otoe, Ioway, and Del-

aware, and a reading-book in Osage, Shawanoe, and Ottawa. Total pages, 236,400. In Shawanoe the Mission had printed nine and a half chapters of Matthew and 14 hymns. In 1838 Miss E. F. Churchill joined the Mission. Mr. Rollin left the Mission, May 4, and died at Commerce, Mich., May 12, 1839. Mr. F. Barker joined the Mission, May 20, 1839. Mr. Pratt was forced by sickness to retire temporarily to New England. Prior to his departure, he printed various publications, amounting for the year to 2500 copies, or 58,600 pages. The church numbered 39, of whom 19 were natives. In 1840 Miss Webster joined the Mission as a teacher. The principal war-chief, Capt. Blackfeather, was hopefully converted and baptized. In 1841, 27 were baptized; total of members, 79. A printing-office and other buildings were erected. Mr. and Mrs. Lykins closed their connection with the Mission, Dec. 1, 1842, and Miss Webster in Jan. 1843. The church was rent by divisions, and the school broken up. Rev. J. S. Bacon, a deputation from the Board, visited the Mission in 1842. In 1843 the Mission returned to prosperity, and a noted chief gave evidence of conversion. The boarding-school was resumed. The Ottawa Mission, now a branch of the Shawanoe, and under the superintendence of Mr. Meeker, also made favorable advancement. In 1844 the resident members of the Shawanoes and Ottawas were constituted into a new church, numbering, with some additions, 22. Mr. Pratt removed to the Stockbridges, and arrangements were made for his accommodation as to buildings, &c. June 26 David Green, the Ottawa assistant, was drowned. Ottawas baptized from 1837 to 1846, 61. The church in 1846 numbered 45, — 25 men and 20 women. The Shawanoe church numbered 19; John's Gospel in Shawanoe was put to press. The year 1846 was a year of prosperity. Two meeting-houses were built, one at Ottawa, the other at Delaware. The Shawanoe Mission embraced four churches, Shawanoe, Stockbridge, Delaware, and Ottawa, embracing 145 members; baptized during the year, 56.

The press was removed from Shawanoe to Stockbridge in 1846. In 1847 Mr. Pratt removed to Delaware station, also Miss E. S. Morse. Eight were added to the Shawanoe church by baptism. A new house of worship was dedicated at Shawanoe in Sept. 1848; 11 were baptized. The boarding-school had 15 pupils. The press and types were removed to Ottawa, and placed under charge of Mr. Meeker. A native helper was supported by the church. An old man, a pagan leader, was converted and baptized in 1851; church, 35; contributions, $30. Boarding-school, 15; 50 applicants were refused. In 1852 the Shawanoes secured an elective government and enacted some laws. The two chiefs elected and a majority of the council were professors of religion. From 1839 to 1853 inclusive, the number baptized was 74, of whom about one quarter were afterwards excluded. Mr. Meeker, missionary to the Ottawas, died Jan. 11, 1855, having been identified with the Mission as preacher and printer nearly 30 years. Mrs. Meeker died March 15. The station at Shawanoe had no resident missionary, but was visited occasionally by Mr. Pratt, Mr. Barker having retired. In 1856 the title of Shawanoe Mission was merged in that of Delaware Mission. The Shawanoe church had little more than a nominal existence. Mr. Willard, late of the Mission to France, was appointed to the Ottawa station, and arrived, May 20, 1857; but in 1859, on account of ill health, he retired. In 1862 the Ottawa church numbered 60 members.

LIST OF THE OFFICERS

OF THE

MISSIONARY UNION SINCE THE FORMATION OF THE BODY IN 1814.

PRESIDENTS OF THE GENERAL CONVENTION AND MISSIONARY UNION.

1814—1820.	Rev. Richard Furman, D. D., S. C.
1820—1831.	Rev. Robert B. Semple,* D. D., Va.
1832—1841.	Rev. Spencer H. Cone, D. D., N. Y.
1841—1844.	Rev. William B. Johnson, D. D., S. C.
1844—1847.	Rev. Francis Wayland, D. D., R. I.
1847—1861.	Hon. George N. Briggs,* LL. D., Mass.
1862.	Hon. Ira Harris, LL. D., N. Y.

SECRETARIES OF THE CONVENTION AND UNION.

1814—1817.	Rev. Thomas Baldwin, D. D., Mass.
1817—1823.	Rev. Daniel Sharp, D. D., Mass.
1823—1826.	Enoch Reynolds, Esq., D. C.
1826—1841.	Rev. Howard Malcom, D. D., Mass.
1841—1844.	Rev. Rufus Babcock, D. D., N. Y.
1844—1847.	Rev. James B. Taylor, Va.
1847—1860.	Rev. William H. Shailer, D. D., Mass.
1860.	Rev. O. S. Stearns, D. D., Mass.

PRESIDENTS OF THE BOARD OF MANAGERS.

1814—1825.	Rev. Thomas Baldwin,* D. D., Mass.
1826—1832.	Rev. William Staughton, D. D., D. C.
1832—1841.	Rev. Jesse Mercer, Ga.
1841—1847.	Rev. Daniel Sharp, D. D., Mass.
1847—1850.	Hon. James H. Duncan, LL. D., Mass.
1850—1859.	Hon. Ira Harris, LL. D., N. Y.
1859—1860.	Rev. Barnas Sears, D. D., Mass.
1860—1861.	Rev. Silas Bailey, D. D., Ind.
1861—1864.	D. M. Wilson, Esq., N. J.
1864.	Hon. Isaac Davis, LL. D., Mass.

RECORDING SECRETARIES OF THE BOARD.

1814—1817.	Rev. William White, Pa.
1817—1823.	Rev. Horatio G. Jones, D. D., Pa.

* Died in office.

1823—1826.	Rev. Irah Chase, D. D, Mass.
1826—1829.	Rev. Francis Wayland, D. D., R. I.
1829—1839.	Rev. James D. Knowles, Mass.
1839—1847.	Rev. Baron Stow, D. D., Mass.
1847—1853.	Rev. Morgan J. Rhees, D. D., Del.
1853—1856.	Rev. Sewall S. Cutting, D. D., N. Y.
1856—1857.	Rev. Henry Day, Pa.
1857—1858.	Rev. Thomas D. Anderson, D. D., Mass.
1858—1860.	Rev. William T. Brantly, D. D., Pa.
1860—1862.	Rev. William C. Richards, R. I.
1862—1863.	Rev. Alanson P. Mason, D. D., Mass.
1863.	Rev. Sylvanus D. Phelps, D. D., Conn.

CORRESPONDING SECRETARIES OF THE UNION.

1814—1826.	Rev. William Staughton, D. D.
1826—1843.	Rev. Lucius Bolles, D. D.
1838—1856.	Rev. Solomon Peck, D. D.
1841—1845.	Rev. Robert E. Pattison, D. D.
1846—1855.	Rev. Edward Bright, D. D.
1855.	Rev. Jonah G. Warren, D. D.

ASSISTANT CORRESPONDING SECRETARIES.

1824—1826.	Rev. Lucius Bolles, D. D.
1836—1838.	Rev. Solomon Peck, D. D.
1838—1840.	Rev. Howard Malcom, D. D.
1863.	Rev. John N. Murdock, D. D.

TREASURERS OF THE UNION.

1814—1823.	John Cauldwell, Esq.
1823—1824.	Thomas Stokes, Esq.
1824—1846.	Hon. Heman Lincoln.
1847—1855.	Richard E. Eddy, Esq.
1855—1864.	Hon. Nehemiah Boynton.
1864.	Freeman A. Smith, Esq.

ASSISTANT TREASURERS.

1835—1841.	Levi Farewell, Esq.
1846—1847.	Richard E. Eddy, Esq.
1855—1864.	Freeman A. Smith, Esq.

AGENTS.

Rev. Luther Rice, General Agent.
Rev. Ira M. Allen.
Rev. William Yates.
Rev. Alfred Bennett, in service nineteen years.
Rev. J. Hartwell.
Rev. S. Cornelius.
Rev. O. C. Comstock.
Rev. D. C. Haynes.
Rev. Thomas Mason.
Rev. Abner Webb.
Rev. Alva Woods, D. D.
Rev. Greenleaf S. Webb, D. D.
Rev. Jirah D. Cole, D. D.
Rev. Daniel Bartlett.
Rev. Isaac Wescott, D. D.
Rev. J. B. Cook.
Rev. Arthur Drinkwater.
Rev. Joseph B. Brown.
Rev. J. Gilpatrick.
Rev. John Stevens, D. D.
Rev. Silas Bailey, D. D.
Rev. S. W. Clark.
Rev. J. M. Graves.
Rev. B. F. Brabrook.
Rev. Daniel Hascall.
Rev. T. W. Sydnor.
Rev. Ahira Jones.
Rev. S. M. Osgood, since 1847.
Rev. Joseph Wilson.
Rev. Oren Tracy.
Rev. John Johnson.
Rev. Horace T. Love.
Rev. Salem T. Griswold.
Rev. S. G. Miner.
Rev. Orrin Dodge, since 1849.
Rev. James F. Wilcox.
Rev. Joseph W. Eaton.
Rev. William Penny.
Rev. Henry A. Smith.
Rev. Thomas Swaine.
Rev. Nathaniel Butler.
Rev. H. Tonkin.
Rev. Edward Savage.
Rev. E. A. Cummings.
Rev. H. C. Estes.
Rev. J. Aldrich, in service from 1854 till his death in 1861.
Rev. Lyman Wright.
Rev. John Alden.
Rev. A. S. Ames.
Rev. Elisha Sawyer.
Rev. Franklin Merriam.
Rev. Henry Davis, D. D.
Rev. Reuben Morey.
Rev. James French.
Rev. T. Allen.

Temporary service has also been rendered in the department of Agency by missionaries sojourning in the United States for a limited period.

DEPUTATIONS.

1833. Hon. Heman Lincoln,
To the Cherokee Mission.

1835. Rev. Howard Malcom,
To the Asiatic Missions.

1842. Rev. J. S. Bacon,
To the Creek and Shawanoe Missions.

1843. Rev. Horatio B. Hackett, D. D.,
To Denmark.

1849. Rev. J. W. Parker, D. D.,
To the French and German Missions.

1851. Rev. S. Peck, D. D.,
To the French and German Missions.

1852. Rev. S. Peck, D. D., and Rev. J. N. Granger, D. D.,
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